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MISSIONARY TOURS OF PAUL THE APOSTLE.

THIS distinguished servant of Christ was a descendant from the tribe of Benjamin. His native place was Tarsus in Cilicia, a city that in philosophy and the arts was the rival of Corinth and Athens. He was a pupil of Gamaliel, the most illustrious teacher of his age. When his education was completed, after the manner of the Jews, who thought every child must learn a trade, he was instructed in the art of making tents. As to his religious profession he was a Pharisee. His hatred to the gospel was cruel as the grave. On his way to Damascus, breathing out threatenings and slaughter against the disciples of the Lord, he was arrested by a vision of the Son of God, became a preacher of the faith he had endeavoured to destroy, and was in nothing behind the most eminent of the apostles. His writings form a considerable portion of New Testament scripture, and his history, detailed by the evangelist Luke, exhibits the manner in which the gospel was first preached to the nations, the difficulties it surmounted, the confirmation it received, and the surprising success it obtained.

In this eminent apostle "God was mighty towards the gentiles"— "to make them obedient by word and deed, through mighty signs and wonders by the power of the Spirit of God." From Jerusalem round about unto Illyricum, he preached the gospel of Christ. In

Rome also he planted the standard of the Cross ; and, according to the sentiment of the ancients, engaged in the same sacred service in Spain and in Britain.

After the visit of Ananias to Saul at Damascus, the apostle straight-way preached Christ in the synagogues there, Acts ix. 21. while all that heard him were amazed. Shortly after he went into Arabia, where, during a residence of two years, by serious study, and by immediate revelations from the Son of God, he became qualified to fulfil the work of an apostle. From Arabia he returned to Damascus where "he confounded the Jews," proving that Jesus is the very Christ. Escaping a malicious contrivance to kill him, being let down the wall of the city by the disciples, through a window, in a basket, he hastened to Jerusalem, where for fifteen days he lodged with Peter. From this city he was ordered to depart by a vision of the Lord Jesus. The brethren conducted him to Cesarea Philippi, and to his native city Tarsus ; thence he travelled into Syria and Cilicia, where he was favoured with those exalted visions described in his first epistle to the Corinthians. At Cilicia he was found by Barnabas, and brought to Antioch. Here the disciples were first called Christians, and here Agabus foretold the great dearth throughout the world which came to pass in the days of Claudius Cæsar. A seasonable and generous collection was made in the church at Antioch for the relief of the Judean brethren, and was conveyed by Barnabas and Saul to Jerusalem. On their return to Antioch these excellent men were separated, at the direction of the Spirit of the Lord, to a peculiar expedition. Affectionately and solemnly dismissed by their brethren, and accompanied by John Mark the son of the sister of Barnabas, they sailed for the island Cyprus, landed at Salamis on the eastern coast, they preached the gospel in the synagogues, and then crossing the island, arrived at Paphos, on the western coast, where Elymas was smitten with blindness, and Sergius Paulus was converted to the faith of the gospel. At this place the Hebrew name of Saul was changed to the Roman name Paulus, or Paul, as some have thought from his respect to Sergius Paulus, in the same manner as Josephus assumed the name of Flavius from his attachment to Vespasian.

Leaving Paphos, Paul and his associates passed by sea to Perga, a city in Pamphylia situated on the river Cestros. At this place Mark left them, and returned to Jerusalem. From Perga, Paul and Barnabas pursued their way to Antioch, the chief city of Pisidia. Here Paul delivered the charming sermon recorded Acts xiii. 16--47. Many were converted to the faith. The Jews in this place "contradicting and blaspheming," Paul said "Lo, we turn to the gentiles," and from

that moment ceased to confine his ministrations to the Jews only. Driven from Pisidia by the spirit of persecution, they went and preached the gospel at Iconium, the chief city of Lycaonia. The town still subsists, and from its ancient name is called Cogni.

Aware that the people of this city were about to use them despitefully, and to stone them, they fled to Lystra and Derbe, and to the countries around Lycaonia. At Lystra, Lois, Eunice and Timothy became converted. Here, on the cure of a lame man, Paul and Barnabas were about to be worshipped as gods. Here too, so inconstant is human applause, Paul underwent the same affliction which, in the days of his ignorance, he rejoiced to see the martyr Stephen endure. His body was dragged out of the city; but as the disciples stood round him he arose, perfectly restored. Surrounding cities were visited, churches were established, and bishops and deacons were ordained by prayer and fasting. At length they came to Atalia, a seaport in the vicinity of Perga, and sailed for Antioch in Syria.

To this city they had not long returned before a question was agitated on the subject of circumcision, which determined the church to send Paul and Barnabas, with certain other persons, to consult the apostles at Jerusalem. This journey was performed by land. Phenicia and Samaria heard of the conversion of the gentiles, and the hearts of the brethren were filled with joy. Having obtained the wished for decision, they returned again to Antioch. Having taught and preached the word for a considerable time in this celebrated city, Paul proposed the desire of his heart to Barnabas, "Let us go again and visit our brethren in every city where we have preached the gospel, and see how they do." Barnabas consented, but wished Mark to accompany them. This measure Paul disapproved, on which Barnabas took Mark and sailed for Cyprus, and Paul chose Silas to be his future companion.

With his new associate he "went through Syria and Cilicia, confirming the churches." Having visited Derbe and Lystra, whence Paul took Timothy as an assistant, they passed through Phrygia and the country of Galatia and the lesser Mysia, and came to Troas. Troas was a seaport from which travellers frequently took shipping to Europe. While tarrying here a man of Macedonia appeared to Paul in a vision of the night, inviting him to cross the sea and help his unhappy countrymen. Satisfied of the design of the vision, Paul and his companions, to whom at Troas Luke the evangelist was added, sailed direct for the island Samothrace, and thence to Neapolis, one of the seaports of Macedonia. Philippi being a leading city in Macedonia, thither these heralds of the Cross first directed their way. One of the most amiable of the primitive churches was planted and flourished in this city.

Our limits forbid a detail of the adverse and prosperous events which attended these ancient missionaries, as they continued their successive course through Aphiopolis, Apollonia, Thessalonica, Berea, Athens and Corinth. They are detailed at large in the Acts of the Apostles. On leaving Corinth he went with Aquila and Priscilla by sea to Ephesus, and thence to Jerusalem.

Having kept the passover, our apostle again visits the Syrian Antioch, traverses the country of Galatia and Phrygia, and passing the upper coasts arrives once more at Ephesus, where he staid a considerable time. From Ephesus he passed to Macedonia, and then journeyed westward as far as Illyricum on the gulf of Venice. Returning through Greece he preached the word of life in several of the islands of the Archipelago, and arrived again at Jerusalem, where the brethren received him with gladness.

Only a short time had the venerable man entered this degraded city, before a conspiracy was formed by the Jews to kill him. He was borne by night to Antipatris, and the day succeeding to Cæsarea, where he found his security connected with an appeal to Cæsar. It was resolved by Festus that Paul should be sent to Italy by sea, with other prisoners, who had probably appealed as did the apostle. Luke and Aristarchus resolved to accompany him and share his distresses. At Melita he was saved amid the horrors of shipwreck. From Melita he went by sea to Puteoli, and afterwards by land to Rome. At this metropolis of the Latin empire he dwelt two years in his own hired house, and received all that came unto him. At the expiration of this period it is conjectured that Paul was released, that he returned by sea to Judea, that he visited the churches in the Lesser Asia and in Macedonia, and finally returned with Titus to Rome. As to these latter ideas a diversity of sentiment exists. Dr. Wells says, "By some, he (the apostle) is said to have returned into Greece and the parts of Asia, upon no other ground, as is probably conjectured, than a few intimations in his epistles that he designed to do so."

Chrysostom states that Paul, going to see a cupbearer and a concubine of Nero, was a means of the concubine's conversion, and that this circumstance excited the emperor's indignation and fired his resentment. It is generally asserted by christian writers, that Paul suffered martyrdom in the 12th year of Nero's reign, A. D. 66, and that two years after the emperor Nero assassinated himself.

THE CREATION.

TO become acquainted, in some good degree, with the *origin of things*, is gratifying to the speculative, and profitable to the pious mind. We find ourselves in the midst of a vast universe. Around us roll thousands of stars, or more probably of suns,—centres, perhaps, of other systems, equal in dimensions and grandeur with our own. The globe itself which we inhabit, though a mere floating atom compared with the immensity of creation, presents to the reflecting mind a stupendous scene. A body of between twenty and thirty thousand miles circumference, performing annually its journey round an orbit of at least one hundred and eighty-five millions of miles diameter, winding at the same time its diurnal rounds, and bearing along with it as it flies, its mountains and forests, its isles and its continents, its rivers and its oceans, millions of irrational animals, and millions of men, offers a display which excites awe by its vastness, and delight by its simplicity.

But the questions arise, How came this earth into being? What power gave birth to those innumerable orbs, which

—the clear concave of a winter's night
Pours on the eye or astronomic tube?

To have resort to the opinions and decisions of the heathen, whether enlightened by science or degraded by savageness, whether ancient or modern, is to enter the dominions of absurd conjecture. One philosopher declares the world never had a beginning, another that its origin results from a fortunate concurrence of kindred atoms. Lucretius describes animals as coming up from the ground like plants. Sanchoniatho insists that the first principle of the universe was air; that air produced mud, mud senseless animals, and these were the parents of men: while Anaximander cannot doubt but that men were engendered in the intestines of fishes.

From these we turn, and find in the Holy Scriptures a rational, succinct, and sublime description of the whole. The first sentence of the Bible conveys a mass of information. "In the beginning God created the heavens and the earth." "In the first page of this book," says Dr. Fuller, "a child may learn more in an hour, than all the philosophers in the world learned without it in a thousand ages." The author of this vast work is God. He produced the whole by the agency of his Word and his Spirit. No other cause is equal to it. *Nothing* could never have given birth to the creation, or to a being

who might create. The raising of the vast fabric is uniformly attributed, in the sacred pages, to the divine Architect alone. He is called "the Creator of the ends of the earth." "The moon and the stars are the work of his fingers. The sea is his, and he made it, and his hands formed the dry land. It is He that hath made us, and not we ourselves." Surveying the exactness and harmony, the variety and sublimity, the beauties and mysteries of creation, we may, with Milton, sing,

These are thy glorious works, Parent of Good !
Almighty ! Thine this universal frame,
Thus wond'rous fair ! Thyself how wond'rous, then,
Unspeakable !

The detail of creation is intended not to gratify the impertinence of the curious, but to inform the humble and inquiring mind. It imparts all the information it is of importance that we possess, and there it ends. Written for the use of the inhabitants of this globe, it acquaints us but little with the formation of the heavenly bodies, and still less of the creation of angels. The primary acts of God in this great work appear to have been of a general nature, a chaos of darkness and a chaos of light preceding the formation of the earth and the orbs of heaven. "The earth was without form and void," without order and inhabitant, "and darkness was upon the face of the deep." "The Spirit of God moved," or brooded, as a bird over its nest, "upon the face of the waters."

The FIRST day was distinguished by the creation of light, and the dividing of the light from the darkness. Light, as it existed before the forming of the sun and moon, has been supposed to have appeared like the cloud in the wilderness, not however limited to one place, but revolving in a lucid body around the forming globe. Longinus, the renowned secretary of Zenobia, admires the manner in which Moses records this part of the Creator's work, and produces it as an instance of the real sublime. "God said, let there be light, and there was light." "He spake, and it was done ; He commanded, and it stood fast." We are informed that "God saw the light that it was good :" good, because it supplies so fair an emblem of the Creator himself, and because it is the medium by which the earth is cherished, and its landscapes discovered. Of the value of light we may form some idea from the ecstasies of those who have recovered from a state of blindness. Mr. Boyle mentions a case of a young man who, restored to sight, was almost distracted with transport. On the contrary, Homer, Ossian, and other celebrated poets, have described the calamity of blindness in the most impressive terms. Milton thus deplores his affliction :

"O loss of sight, of thee I most complain!
— O worse than chains,
Dungeon, or beggary, or decrepit age!
Scarce half I seem to live, dead more than half!
O dark, dark, dark, amid the blaze of noon
Irrecoverably dark! total eclipse,
Without all hope of day!
O first-created beam, and thou great word,
Let there be light! and light was over all,
Why am I thus bereav'd thy prime decree?
Thy sun to me is dark!"

"The evening and the morning were the first day." The Hebrews afterwards called a day an evening-morning, and the Greeks a night-day. With different nations their day is begun at different hours. The Jews continue to commence theirs with the evening, and the order of Jehovah in forming first the darkness, and afterwards the light, appears to justify their habit. Mr. Henry observes that "this was not only the first day of the world, but also **the first day of the week**. I observe it to the honour of that day, because in the resurrection of Christ, early in the morning of the first day of the week, as the light of the world, the new creation began. In him," he adds, "the day-spring from on high hath visited us; and happy are we, for ever happy, if that day-star arise in our hearts." It had been easy for God to have formed this universe in an instant. The six days he devoted to the work, provide us with an opportunity of distinctly and carefully contemplating the labours of each.

On the **SECOND** day the Lord made all that is discernible between the surface of the globe and the starry heavens. He said "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." By the firmament or expansion may be intended our atmosphere. Rising to the height of forty-five miles, and stretched all round the earth, it is the element of vegetable and animal life. By the different degrees of rarefaction and condensation it experiences, it produces the gentle zephyr, with its "silken wing," and the roaring storm which breaks the cedars and overturns the deep. This expanse is designed to "divide the waters from the waters;" to separate the fountains and rivers, the lakes and oceans, from the clouds. Solomon, referring to this part of the work of the Creator, says, "He established the clouds above, he strengthened the fountains of the deep." Clouds are produced by an association of the vapours which are raised from the surface of the earth or ocean by the action of the sun. They continue their flight, until, becoming heavier than the sustaining air, they fall in fruitful and reviving showers.

The Jews have a remark, more ingenious than convincing, that on the second day God created the devil and his angels, because the work of this day is not pronounced good: but the truth is, he made satan and his associates angels of light, and all very good. Their crimes alone transformed them into demons.

The THIRD day is memorable for the dividing of the land from the water, and for the production of vegetation. The land, which was before buried under the deep, now appears, and the congregated waters occupy an appointed place. To convey to our minds an idea of the infinite ease with which the ocean was placed in its vast bed, Jehovah says, alluding to a parent laying a babe to rest, "I made the cloud the garment thereof, and thick darkness a swathing band for it; and brake up for it my decreed *place*, and set bars and doors; and said, hitherto shalt thou come, and no further, and here shall thy proud waves be stayed." God called the dry land earth, and the gathering together of the waters called he seas. As yet the sea was without a living creature, and the land without a single plant. The earth was no more *without form*: it was the pleasure of God that it should remain no longer *void*. He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after its kind, whose seed is in itself upon the earth, and it was so." Then was the soil

"With sudden greens and herbage crown'd,
And waters murmur'd all around;"

an instant and beautiful reverse of the preceding chaos. Flowers and shrubs, the grass and the grain, obdurate oaks, and impurpled vines, displayed their gay variety. From the expressions the herb yielding *seed*, and the fruit-tree *fruit*, it has been conjectured that time began its course at the period of our autumnal equinox.

The lights, or enlighteners, as the word imports, in the firmament of heaven, were formed on the FOURTH day. The greater lamp to rule the day, and the lesser to rule the night. The astronomer teaches that the moon, from its nearness to us, and the sun, from its real magnitude, being more than one hundred and fifty times larger than our earth, deserve to be called great lights. Of other heavenly bodies no more is said than he made "the stars also." The design and use of these orbs are stated merely in relation to man. They are for *signs*. Not for *astrological* ones, for such God commanded Israel not to regard; but for *ecclesiastical* signs: by these the Jews regulated their new moons, and other solemn feasts: for *miraculous* signs; the standing still of the sun and moon, and the retrograde

course of the shadow on the dial of Ahaz, were to Joshua and Hezekiah assurances of victory and restoration. They were for *nautical* signs : before the discovery of the polarity of the magnetic needle, the seaman was guided over the waters by the sun and stars : for *agricultural* signs ; the husbandman finds his interest connected with a careful discernment of the face of the sky. Sometimes they supply *portentous* signs. Our Lord foretold the overthrow of Jerusalem, by fearful sights and signs from heaven. They are “for seasons, for days, and for years.” The approach of the sun toward his northern solstice produces, with us, *summer*, and towards the southern, *winter*. The revolution of the earth on its axis forms a *day*, the course of the moon round the earth a *month*, and the journey of both round the central sun, a *year*.

On the FIFTH day God said “Let the waters bring forth abundantly.” On which fishes began to cleave the deep, and fowls the air. The desolate atmosphere and sea became replenished with inhabitants, whose generations are continued as well for the entertainment as the support of man.

The SIXTH and LAST day witnessed the birth of the cattle, the creeping thing, and the beast. These were formed from the earth, as were the fowl and the fishes from the water. God made them all after their kind. “Some to be tame about the house ; others to be wild in the fields ; some for man’s service, and not his sustenance, as the horse : others for his sustenance, and not his service, as the sheep ; others for both, as the ox ; and some for neither, as the lions and wolves of the forest.”

Last of all man was created. His formation is represented as the result of divine counsels. It was not said, “Let there be man,” but “Let us make man.” This noblest inhabitant of the world was fashioned after the image of God. His body is erect, and not prone like the beasts. His soul bears some resemblance to his Maker, in that it is spiritual, invisible, immortal. The likeness is seen in his station : he was a stranger to sorrow, and clothed with dominion “over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.” From him the creatures received their names. Especially he bore the likeness of God in the rectitude and holiness of his nature. He was made of the dust of the ground, and is for this reason said to be “of the earth, earthly.” When the beautiful statue was perfected, God breathed into it the breath of life, and man became a living soul. Adam was created with dispositions favourable to social intercourse. As perfect solitude must have been alike inconsistent with the design of God and the happiness

of the man, from his side, as he lay sleeping, he formed the woman, to be the partner of his toils and the associate of his felicities. The goodness of God appears in his providing a world for man before he gave him birth. It is also a pleasing reflection that Christ Jesus has ascended to heaven to accomplish for his disciples what God did for our first parent—*the preparation of a place.* The process of the creation suggests a gradation in the value of life. First mere matter is formed—then vegetables—afterwards irrational animals—and finally men. To the beasts and fowls God gave every green herb for meat, and to man every herb and every fruit tree. Possibly before the fall neither herb nor fruit possessed poisonous qualities.

“Thus the heavens and the earth were finished, with all the host of them.” The Supreme Architect, who, in the presence of the sons of the morning, laid the foundation, now brings forth the topmost stone. The great Creator, resting from his work on the seventh day, has sanctified it, and ordained its observance as a day of rest through the generations of time. It is our duty to keep holy one day in seven to God. Its violation, in this world or in a future, will be followed with tokens of his displeasure. Both man and beast find or ought to find it a day of rest; while its devotional exercises render it the fairest emblem of that everlasting Sabbath enjoyed by saints and seraphim in heaven.

EXTRACT.

THERE is a limit, across which man cannot carry any one of his perceptions, and from the ulterior of which he cannot gather a single observation to guide or to inform him. While he keeps by the objects which are near, he can get the knowledge of them conveyed to his mind through the ministry of several of the senses. He can feel a substance that is within reach of his hand. He can smell a flower that is presented to him. He can taste the food that is before him. He can hear a sound of certain pitch and intensity; and, so much does this sense of hearing widen his intercourse with external nature, that, from the distance of miles, it can bring him in an occasional intimation.

But of all the tracks of conveyance which God has been pleased to open up between the mind of man, and the theatre by which he is surrounded, there is none by which he so multiplies his acquaintance with the rich and the varied creation on every side of him, as by the organ of the eye. It is this which gives to him his loftiest

command over the scenery of nature. It is this by which so broad a range of observation is submitted to him. It is this which enables him, by the act of a single moment, to send an exploring look over the surface of an ample territory, to crowd his mind with the whole assembly of its objects, and to fill his vision with those countless hues which diversify and adorn it. It is this which carries him abroad over all that is sublime in the immensity of distance; which sets him, as it were, on an elevated platform, from whence he may cast a surveying glance over the arena of innumerable worlds; which spreads before him so mighty a province of contemplation, that the earth he inhabits, only appears to furnish him with the pedestal on which he may stand, and from which he may descry the wonders of all that magnificence which the Divinity has poured so abundantly around him. It is by the narrow outlet of the eye, that the mind of man takes its excursive flight over those golden tracks, where, in all the exhaustlessness of creative wealth, lie scattered the suns, and the systems of astronomy. But, oh! how good a thing it is, and how becoming well, for the philosopher to be humble even amid the proudest march of human discovery, and the sublimest triumphs of the human understanding, when he thinks of that unscaled barrier, beyond which no power, either of eye or of telescope, shall ever carry him: when he thinks that on the other side of it, there is a height, and a depth, and a length, and a breadth, to which the whole of this concave and visible firmament dwindleth into the insignificancy of an atom! And above all, how ready should he be to cast his every lofty imagination away from him, when he thinks of the God, who, on the simple foundation of his word, has reared the whole of this stately architecture, and by the force of his preserving hand, continues to uphold it; ay, and should the word again come out from him, that this earth shall pass away, and a portion of the heavens which are around it shall again fall back into the annihilation from which he at first summoned them, what an impressive rebuke does it bring on the swelling vanity of science; to think that the whole field of its most ambitious enterprises may be swept away altogether, and there remain before the eye of him who sitteth on the throne, an untravelled immensity, which he hath filled with innumerable splendours, and over the whole face of which he hath inscribed the evidence of his high attributes, in all their might, and in all their manifestation!

[DR. CHALMERS.]

THE IMPORTANCE OF HAVING DIVINE REVELATION COMMITTED TO WRITING.

IN the early ages of the world, when the life of man was in many instances protracted to nearly a thousand years, the necessity of a written declaration of the will of God was not so importunate as in following generations. Had some special revelation, for example, been made to Adam, and the same announced to the world by Abraham, the mediums through which such information had passed would be found to be so few as to impair, in but a small degree, the validity of the testimony. Abraham was cotemporary with Shem, Shem with Methuselah, and Methuselah with Adam. But when human life became abridged to seventy years, oral tradition must necessarily slide through too many individuals to secure to itself respect and confidence.

Important as is the art of writing in the circles of science, of friendship, and of commerce, it is not improbable that the divine Being permitted the discovery, and facilitated its improvement in the first instance, that it might become the channel of his will to man. The most ancient writings in the world are those of Moses, and the first laws ever uttered in writing were impressed on tablets of stone by the finger of Jehovah himself. Moses was commanded to write the institutes and history of his nation in a book. Future prophets had similar instructions. To each, as to Isaiah, Jehovah seemed to say, "Now go write it before them in a table, and note it in a book, that it may be for the time to come, for ever and ever."

The Lord Jesus, in the discharge of his prophetic function, wrote not any thing, but his apostles and other disciples, under the inspiration of the Spirit of God, at an early period composed the biography of their Master, and directed their invaluable epistles to the brethren and the churches that were scattered abroad. A written revelation depends not on the frail and uncertain recollection of mortals. It precludes all those additions or suppressions which caprice, or malice, or interest might occasion. It presents not truth to the mind in parcels disconnected and mutilated, but as a perfect and harmonious whole. Like the ocean it distributes its riches through all the climes of the earth, and like the orb of day maintains its effulgence through every generation.

A written communication from heaven is highly valuable, for if it give the infidel a fair opportunity of raising objections, it affords the christian abundant means for refuting them. It is capable of being perused again and again, so that what is not comprehended at one

reading, may be understood at another. This holy record will talk with the good man by the way, and be found a companion in solitude, a comforter in sorrow, a guide in perplexity, a clue that conducts to the gates of paradise.

Nations have found it absolutely requisite to commit their laws to writing. The institutors of false religions have adopted the same measure, probably in imitation of the true prophets of God. It is reasonable to conclude that the doctrines, and the duties, and the consolations of the gospel, designed not for a single nation, but for all the earth, should be communicated in a mode the most easy, plain, convincing and permanent; and such is writing.

If it be objected that errors may easily insinuate themselves into copies of the scripture which at first were perfectly correct, it may be answered, that such errors could not have found place before the christian era, for the Jews were such faithful guardians of the sacred deposite that they enumerated even the words and the letters of inspiration. To them were committed the oracles of God, and they kept them with a vigilance and jealousy which, while it illustrates the wisdom and faithfulness of Jehovah, deserves the grateful remembrance of the whole world. After the introduction of the gospel, interpolation would have been found impracticable, had it been attempted. The Jew would have watched the conduct of the Christian, and the Christian the Jew, while the different sects that arose in christendom would operate as a safe and constant check on each other.

As to the circumstance that the revealed will of God reaches thousands only through the channel of a translation, it will be remembered that this, though an unavoidable inconvenience, invalidates not the blessed testimony. Translations are usually made by pious, learned, and disinterested men. Besides, the originals are at hand, by which the correctness of any version of the scriptures may be tested.

We are not left to decipher the pleasure of our God from characters in rocks which time has defaced. It is not ours to search for it in memorials raised by the hand of pious gratitude. Bethels and Ebenezers may be removed, or perish. We have not to learn our religion from the vain traditions received from our fathers. The best of volumes is introduced into our hands, and the voice from heaven to us, as to Augustine, is, Tolle, lege; Take, read.

THE JEWS.

AT a period when the spread of the kingdom of the Redeemer is an object of universal concern among christians, every idea should be

cherished, calculated to feed the hallowed flame. The exertions now in operation for the conversion of the Jews are vigorous and praiseworthy. To that wonderful nation, professors of the gospel are under greater obligations than they may at first imagine. Our divine Lord taught the Samaritan woman that salvation is of the Jews. The Jewish history occupies a large portion of Divine revelation, and is a medium through which the depravity of the human heart and the attributes of Jehovah are disclosed to mankind. The passovers and pentecosts, the altars and victims, which exhibited in shadow the future character and excellencies of the gospel were all Jewish. Jewish priests and sovereigns supplied the fairest types of the great Messiah. Prophets almost exclusively were Jews. The Son of God, in human nature, was the descendant of a Jewess. Among Jews he fulfilled his ministry, and made choice of Jews to be his disciples, and to bear the tidings of salvation to the ends of the earth. The fall,—the diminishing,—the casting away of the Jews, has been “the riches of the gentiles, and the reconciling of the world;” what then shall “their fulness—the receiving of them be, but life from the dead?” The examples of meekness, piety, and fortitude, which are presented in the New Testament, are commonly deduced from the character of Jewish fathers, and the grand scenery of heaven itself in the Revelation of John, is laid in the Jewish metropolis and temple. The root of Jesse is now standing for an ensign of this people. Soon, we trust, shall he “assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” Let gentiles, with pleasure expect, and with ardour facilitate, the approach of the glorious day.

CONVERSION OF THE JEWS.

THAT the descendants of *the father of the faithful* are not always to remain in unbelief, appears certain from the promises of God; and that the time of their conversion is near, appears in a great degree probable, from the present state and operations of Divine Providence. Under these impressions it is not a little gratifying to observe the efforts which christians are now making in relation to this scattered people. The committee of the “*London Society for promoting Christianity among the Jews,*” near the close of a very interesting Report, remark,

“ON a general view of the communications from abroad, the committee conclude: 1. That a spirit of religious inquiry is spreading itself among the Jews in various and widely distant parts of the globe; in Holland, in Germany, in Prussia, in Tartary, in India:—2. That among considerable bodies of the Jewish nation, especially in the northern provinces of continental Europe, even where little of

the genuine spirit of christian truth has yet begun to operate, circumstances have recently occurred, which indicate a general diminution of prejudice, and a gradual removal of those barriers which have hitherto precluded the friendly approach of christianity:—and, 3. That christians are every where beginning to take a more lively interest in the spiritual state of the Jews; that men of piety in opposite hemispheres, without any communication with each other, or with this society, have been excited, at one and the same time, to compassion and exertion in behalf of the scattered descendants of Abraham.”

The committee justly ask, in conclusion, “ Whence originate these simultaneous independent movements, but with Him from whom “ all good counsels and all just works do proceed,” and who, in the plenitude of his wisdom, and in the greatness of his condescension, sees fit to employ human agents in accomplishing the purposes of his goodness ?”

ON THE STATE OF THE JEWS AT JERUSALEM,

Mr. Burckhardt thus writes :—“ The Jews of Jerusalem are under seven chiefs, called procurators or deputies, who are nominated by the Jews themselves. These persons settle causes at law among their countrymen. A Jew, desirous of buying a hebrew New-Testament, did not venture to do so till he had shown it to one of the procurators. Their religious affairs, in general, are under the government of the rabbis, who had formerly the right of nominating the rabbis of the neighbouring towns ; but, for about 20 years past, this practice has ceased.

“ It is said that the total number of Jews amounts to 12,000 : but this varies, as many of the Jews come to Jerusalem to stay only for a limited time. Among the Jews are many old men ; as people advanced in age come from all parts of the world to die there, hoping to escape certain pains after death, which they suppose to be remitted to them who finish their days in the holy land.”

MISSION TO JERUSALEM.

IN the course of the last autumn, the prudential committee of the *American Board of Commissioners for Foreign Missions*, determined, under the favour of Providence, to send a mission to western Asia, with a view to its ultimate establishment at Jerusalem. Two of the missionaries of the Board, the Rev. Levi Parsons and the Rev. Pliny Fisk, were assigned to that service.

No sooner was this mission announced, than it was hailed by the religious public as a most interesting effort, and one which might be the means, not only of conveying the Gospel to Jews and Mahomedans, but of awakening many among ourselves to the duties of the times. Let the hearts of Christians be intent on the contemplated mission; let their prayers ascend for a blessing upon it; and, it may be, that He, who has the hearts of all men under his control, will bestow upon it the marks of his gracious approbation, and make it the commencement of a great and glorious display of his grace,

[PANOPLIST.]

THE CROISADES.

THE expeditions bearing the above denomination, were designed to recover Palestine from the possession of heretics and infidels. The name was derived from the circumstance that the professed object was to rescue the cross of Christ from supposed dishonour, and because the soldiers wore on their shoulders consecrated crosses of various colours; the Italians preferring yellow, the Germans black, the Flemish green, the French red, and the English white.

Curiosity to see the country where the Lord Jesus lived and suffered; an idea that there was something meritorious in such a journey; an expectation that at the end of a thousand years from his resurrection, Christ would come again to judge the world; a sense of indignation that the holy land should be under the yoke of Mahometans, whose treatment of christian pilgrims was cruel and vexatious; and the immunities granted to those who assumed the cross, were among the considerations that gave rise to a crusading spirit. Nine successive invasions were attempted; but they brought little to the projectors and executors of so extravagant a plan, except defeat and mortification, misery and death.

New expeditions are now contemplated, not for the purposes of destruction, but salvation. No clangour of arms, no military policy is about to ensanguine the soil once trodden by the foot of the Prince of Peace. Missionaries of Christ, bearing the cross in the affections of the heart, and in their public addresses, are visiting the promised land. It is still the land of promise;—there the glorious Lord will be to thousands “a place of broad rivers and streams.”

In the year 1095, pope Urban, in the presence of his cardinals and prelates, and of assembled thousands, from an elevated scaffold, recommended the recovery of Jerusalem and Judea. He was unable to proceed in his oration. The multitudes with one voice exclaimed, “*Deus vult—Deus vult.*”—“God wills it—God wills it.” “It

is indeed the will of God," replied the pope, "and let this memorable word, the inspiration surely of the Holy Spirit, be for ever adopted as your cry of battle, to animate the courage and devotions of the champions of Christ." It is unnecessary to observe how much the motto "*Deus vult*," rescued as it now is from the follies of superstition, and the rage of resentment, ought to animate all who acknowledge Jesus their Lord, and who pray for the approach of his kingdom. The crusaders, after the efforts of two hundred years, were covered with disappointment and shame; the missionaries of Christ must ultimately succeed, for the God of salvation is on their side. The anticipation is perhaps as really sanctioned by the indications of the scripture, as it is animating and joyous, that in less than two hundred years, not only Judea, but all the earth, shall see the salvation of God.

JEWISH SCHOOL AT BOMBAY.

From the Rev. Gordon Hall to the Secretary of the Female Society of Boston and the vicinity, for the propagation of Christianity among the Jews,

DEAR MADAM,

Bombay, April 1, 1818.

IN behalf of my brethren of the Bombay mission, I have the happiness of acknowledging the receipt of your letter of Oct. 2, 1817, apprizing us of the appropriation of *one hundred dollars* by your society towards the support of the Jewish school under our care in Bombay. The money has been duly received through Mr. Evarts, for which we desire you will present our most cordial thanks to the society; assuring them that we feel a high pleasure at the formation of such a society, and that it will be our delight to apply the money already appropriated, or any other sums which they may see fit to appropriate, agreeably to their wishes.

We have much pleasure in stating, for the information of the society, that the Jewish school was commenced in May last. About forty Jewish boys soon entered it, and the number has continued, without essential variation, until now. The boys are from six to eighteen years of age. Some of them remain but a few months in the school; others a longer time.

Soon after the formation of the school, the ten commandments, and other moral precepts and lessons were given to the boys, all in the Mahratta language, which is best understood by them. A hymn also was given them, expressive of repentance for sin, faith in Christ as the only Saviour of sinners, praise to him, and a desire that all may know and praise him. More or less of these are daily read, and repeated in the school; and not unfrequently a number of the adult

Jews are present, who must receive some christian instruction from what they hear.

As soon as the gospel of Matthew and our religious tracts were printed, they were introduced into the school ; and as yet there is no objection to any thing, which we have proposed to teach the boys. We say *boys*, because in this country it is never expected that *girls* will be taught to read or write.

The school is instructed by a Jew about forty years of age, from *Choule*, a large town on the coast, twenty-five miles south from Bombay. But few among the Jews so well understand the Mahratta language as this man. His brother, from the same place, teaches the school which we have established among the outcasts of the Hindoos, called *Mhars*. It will be interesting to the society to know, that numbers of the Jews in Bombay have solicited and received copies of the gospel of Matthew, and that copies have also been sent to the Jews in *Choule*.

Though we see nothing particularly encouraging at present, still we indulge the hope, that we may live to see some of these branches, long ago broken off through unbelief, again grafted into the true olive.

The whole expense of this school, as now conducted, will be about 100 dollars a year, subject to some small additions for school books in future. Perhaps it may be the wish of your society to take the entire patronage of this interesting school. Any communication on this subject we shall receive with much pleasure.

That God may at all times direct, encourage and bless you in your every attempt to promote the knowledge of Christ, and the salvation of sinners, is our united and fervent prayer.

[PANOPLIST.]

WORTHY OF IMITATION.

THE following communication has been published in the **BOSTON RECORDER** and in the **WEEKLY RECORDER**, and perhaps in other periodical papers. Some, at least, it is to be hoped, on reading pieces of this kind, will form the resolution to imitate the conduct which they describe, and if all would *go and do likewise*, no doubt they would promote their own happiness, besides conferring benefits on others. "But do good and lend,—and great shall be your reward in heaven." Nor is it difficult to point out the object to which such savings and donations may conveniently be applied. The Board of Missions have an INDIAN SCHOOL in Kentucky, in which the children and youth of the natives are receiving education. It will not be difficult to furnish an estimate of the annual cost of the education of each, on an average ; and many an individual could easily spare enough from luxury, or from gains, to defray annually the expense of educating one young Indian. Or, should it be preferred, such aid may be em-

ployed in supporting the schools established among the tribes. Or, to promote the same benevolent design in Burmah; for the missionaries there, as soon as practicable, will institute schools for the instruction of the youth. Or, to mention one thing more, the Board have in charge *an Institution for promoting the education of the ministry.* Young men who, in the judgment of the churches of which they are members, are called of God to this momentous service, are pursuing a course of preparatory study, the more fully to qualify them as *able ministers of the New Testament—workmen that need not to be ashamed, rightly dividing the word of truth.* O how much sweeter and happier would be the reflection *in a dying hour* of having supported, out of love to Christ, if it were but one of his servants, through a course of education, that he might more beneficially employ his talents in edifying the church, or in preaching the gospel to the heathen, than the memory of expensive indulgences and useless finery! Ah, think of the estimate which these things will bear amid the scenes of the **GREAT DAY!**

EXTRACT—Snuff and Segars.

Mr. Willis,— Some time last summer, being on a visit to a worthy family, which, by the will of God, had been reduced from affluence to straitened circumstances, and expatiating on the great things now doing in the world, for the spread of the Redeemer's kingdom, the good lady of the house expressed a wish to give her mite, but regretted that she had nothing to spare. I hinted, that we should not make a plea of poverty so long as we indulged in any one luxury, and that a mite, accompanied with the sacrifice of some sensual gratification, was more acceptable to God than whole burnt offerings and large donations from those who gave only what they enjoy, and of which they feel not the loss; and that if she gave to some pious use, the few shillings she expended for *snuff*, she could not tell what good it might do. I thought no more of it. But a few months afterwards, on another visit to the same house, I was astonished to find that the old lady had totally quitted the practice of taking snuff, of which she had been immoderately fond, and had resolved to appropriate the amount she had annually expended in that article to a pious use. What a sacrifice, considering the inveteracy of habits retained to old age! It is astonishing that I did not profit by the example: but this morning, while reading the Recorder, the event again occurred to my mind, and I could not help making the application to myself. By the blessing of God, my temporal circumstances and my wishes not being very far apart, what I give I do not feel, especially as I have no children; and therefore I make no *sacrifice* for the honour of God, or the good of man. But I am now resolved to practise by the good lady's example. I spend ten dollars a year for segars. I will quit the practice, and apply the money to a good use—I had so resolved—but to

what use? Your paper (or God by your means) directs me. Twelve dollars a year will educate a heathen child. Be it so; I will add two dollars more to the segars. I have the means of an easy communication to Ceylon. Messrs. Meigs and Poor, shall educate a heathen youth at my expense. (I have just made the necessary arrangement.) He shall bear the name of good Mrs. ——. She shall not leave off her snuff for nothing. Perhaps it will be the means of raising another Obookiah. What a tree of righteousness from a grain of mustard seed! Perhaps this communication may induce others to do likewise. What a forest! Perhaps many, by these means educated, may be evangelists to their nations. How shall the wilderness rejoice and blossom as the rose! And then *eternity!* Oh, how much better the bare *perhaps*, than all the tobacco in the world!

[RECODER.]

MISSIONARY INTELLIGENCE.—FOREIGN.

MISSION TO BURMAH.

Extract of a letter from Mr. Wheelock to his parents, dated

MY DEAR PARENTS,

Rangoon, October 7, 1818.

WE were detained at Calcutta four months, anxiously waiting for a passage to Rangoon. Our voyage to Rangoon, where we arrived the 19th Sept. was short and pleasant. The captain and his officers, though far from being serious, treated us politely; and we were furnished with every thing comfortable. At the mouth of the river, we were favoured with a note from brother Judson, informing us that brother Hough or himself would be ready to receive us at the wharf, or more properly, the landing place.—Judge of our feelings when we arrived before the town, which is to be, as we trust, our home on earth!—We were all soon landed; and in the company of our *dear* missionary friends. What a meeting was this! Never before did I experience such a joyful season. To behold our beloved brethren, and their companions, afforded me such pleasure as I cannot express! Indeed, the joy was mutual. We felt our souls united. After we had been searched by the officers of government, we, a happy missionary band, proceeded to the mission-house. Here we arrived about dark on Saturday evening. “Bless the Lord, O my soul, and all that is within me, bless his holy name!”

The mission-house is delightfully situated among the trees, about two miles from town. A large piece of ground is attached to it, containing a number of fruit trees. The house is large and commodious, well constructed for two families; so that at present brother Colman and myself have only one room each. We however are comfortably situated, as we live with brother Judson. We prefer *one* room in Rangoon, to *six* in Boston. We feel that we are *highly blessed*.

Shortly after our arrival, brother Judson, went with brother Colman and myself to introduce us to the viceroy. We found him in his garden house, surrounded with his officers of government. We took off our shoes before we came into his presence, (which is the same thing here as taking off the hat in America,) and then seated ourselves on a mat opposite him. He observed that we were not accustomed to the Burman mode of sitting, and said to brother Judson, "let them sit comfortable." We had brought with us from Calcutta, a small chest of carpenters' tools, for the use of the mission. The viceroy heard of it, and expressed a desire for it. As there never was one like it seen here before, it was a great curiosity. We carried it with us as a present, knowing that he must have it. Accordingly it was placed before him, and he arose himself, (a thing very uncommon on such occasions,) and opened it. He appeared much gratified with it, and called one of his artificers to examine it also. He inquired if we intended to remain here, and had brought our women? Mr Judson observed that we had; and that "we wished to take shelter beneath his glory." To which he answered, "Stay! stay!" and desired that Mrs. Judson might come with our women. Business being entirely suspended, while we remained, he appeared to desire our departure. We therefore again paid him our respects, and retired, much gratified with the favour shown us; and which, we hope, through the overruling hand of our heavenly Father, will be continued.

The excessive heat of Bengal, combined with my exertions in private and public, considerably enervated my system. My extreme sea-sickness reduced me still lower. But after my arrival at Rangoon I forgot my weakness, and exerted myself *too much* in attending to our affairs, the difficulty of which can only be known by experience. And the Saturday evening following the evening of our arrival, after engaging in family worship, I was attacked with a slight return of raising blood. It was very unexpected and alarming at first. But in a few days I ceased to raise any more, and have now gained considerable strength in my lungs. Through divine mercy, I trust that I am getting better. Do you inquire, my dear parents, how I felt when thus afflicted? I did not feel as when in America. I thought that I had now certainly arrived in Burmah, and I felt less anxious about my sickness than formerly. I remembered that God had already gratified *one* of the *most ardent* desires of my soul; and, *at least*, I should have the great privilege of being *buried* in a heathen land—a privilege which I once feared I should never enjoy, and of which I am utterly unworthy. But my soul pitied the *poor* Burmans, and I longed, if it could consist with the will of God, to live a little while, that I might point them to "the Lamb of God." Blessed be his name that I have an encouraging prospect of returning health. I have a Burman teacher; I engaged him the 5th instant, and attempted to study; but was obliged to relinquish it. Harriet, however, employs him, and has now begun to read the Burman. I hope that, ere long, I shall be thus highly favoured.

From Mrs. Wheelock to a friend in the neighbourhood of Boston, dated

MY EVER DEAR MRS. B.

Rangoon, October 23, 1818.

THIS country presents to the eye a scene truly picturesque and delightful. But instead of beholding houses dedicated to the worship of God, and being sur-

rounded by dear christian friends, a gloom is spread over it: our minds are filled with melancholy by viewing innumerable pagodas sacred to the memory of Guadama, and thousands who pay superstitious homage before them. Sometimes I can scarcely realize, that in a few months *so great* an alteration has been effected in my circumstances, prospects, and pursuits. It is not long, however, before I find myself awake to the certainty of it, and am, I trust, enabled to rejoice in all the privations, toils, and privileges, which result from so great a change. Though we have left the bosom of friendship and liberty, for that of enmity and despotism, we feel that God is not confined to places. Even here, amidst the darkness that covers the land, and gross darkness that covers the people, we are permitted to enjoy some sweet communications of his love; some seasons of refreshing from his presence; and to look forward to the time, when numbers of these captive souls will be liberated from their chains, and made kings and priests unto God.

Our arrival at Rangoon apparently afforded much diversion to many of the Burmans. A sight of eight foreigners, and four of them newly arrived, was sufficient to collect most of the inhabitants together. Had you been a spectator of our meeting the dear friends here, I think you would have congratulated each of us. Brother Judson and brother Hough were waiting at the shore to receive us. After being searched at the custom house, they conducted us to the mission house, our long anticipated *home*. The situation is rural, and delightfully pleasant. I need not assure you that we experience the greatest possible gratification in enjoying the company of our friends, and that we daily offer unto God our thanksgivings, and praises, that we are brought to the heathen land. Our united desire is, to be useful to the souls of this perishing people. This is the object, the only object for which we left our native land. To accomplish this, we trust that we constantly have your prayers, and the prayers of all the dear people of God. "For Zion's sake" may christians not hold their peace; and for Jerusalem's sake may they not rest, "until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; until this desert shall rejoice, and blossom as the rose," and streams of living water, from the river of God, refresh this *parched* ground.

Since our arrival, we have enjoyed the privilege of meeting around the sacramental board, and commemorating the dying love of our ascended Redeemer. And it was indeed a precious season. The Saviour's fruit was sweet to our taste; and his banner over us was love. In this *brightened* region, the ordinances of the gospel shine with redoubled lustre. Every thing around is calculated to inspire us with gratitude and love to our heavenly Father, and to incite us to activity in his blessed service.

From recent communications, you have probably received some information of the late difficulties here among the Roman catholic priests. Being represented to the king as spies for the English, they were instantly ordered out of the country. They however remain in Rangoon, through the favour of the present viceroy; and undoubtedly will continue to remain here, as their friends have collected a large sum of money, and sent it to the king with a petition. It is now generally understood that the order is countermanded; and will soon arrive here to the satisfaction of the petitioners. Had they been banished from the country, it is very likely that we should soon have been ordered away also. Under a tyrannical government, in a land filled with every abomination, among a people destitute of the common feelings of humanity, we feel ourselves safe *only*

in the hands of God. An assurance in our own souls that he is indeed our father and our friend; that he regards this mission, and in his own time will bring some of these poor, deluded, superstitious Burmans to a saving acquaintance with himself, renders us happy in the midst of surrounding danger, and is a constant incentive to exertions for their eternal good. How inexpressibly happy should we be, if, within the narrow limits of our knowledge, there was one Burman whose heart had been regenerated; upon whose mind the celestial rays of the Sun of righteousness beamed; and whose thoughts and conversation were daily in heaven! Though we are wholly unacquainted with the manner, and the time in which God will display his glory in this part of the world, yet to him the precise way, the exact time is perfectly known. The period must arrive, when Jesus shall take to himself "the heathen for his inheritance, and the uttermost parts of the earth for his possession;" when all nations shall worship him, and his name be adored from the rising to the setting sun. To persevere in the rugged path before us, we need a spirit of self denial; constant and large supplies of divine grace; great humility; and more ardent piety. That we may enjoy these invaluable blessings, permit me again to ask you to be importunate at the throne of mercy on our account: and be assured, though a fathomless expanse rolls between us, that you are daily remembered with much affection.

[AMERICAN BAPTIST MAGAZINE.]

Extract of a letter from the Rev. Dr. Carey, dated

MY DEAR BROTHER STAUGHTON,

Serampore, June 29, 1813.

It has long been my opinion that European brethren should be dispersed through all the country, so as to occupy each a circle of 100 miles or thereabouts diameter, in the centre of which the brother should reside, and would be able to journey from home fifty miles in every direction with tolerable ease. I recommend that native brethren, preachers, readers, &c. be stationed around him at convenient distances, to labour continually in preaching, reading the word, conversation, &c. and that the European brother superintend them, and strengthen their hands in the work. By this, or similar methods, for a general rule must admit of exceptions, a considerable degree of light may be spread through a wide extent of country by a few persons; and if a divine blessing accompany their labours, many souls may be converted. There are in Calcutta four of our brethren in the ministry, and two not in the ministry, but probably as active as those who are, besides two belonging to the London Society, and two evangelical clergymen.

Through divine mercy I am well. My dear wife enjoys but little health; she has from her youth been afflicted. Brethren Marshman and Ward are well; upon the whole the cause of our God prevails. The printing of the word of God goes forward as fast as so large and multifarious a work can be expected to go on. Schools meet with much support, and I trust are not the most ineffectual means of doing good to the people of this country. The natives of this country begin to become authors and publishers, and some periodical publications in the Bengalee language have been lately begun; these I consider as favourable circumstances.

Extract of a letter from the Junior brethren, dated

Calcutta, July 22, 1818.

In the Bengalee department we first mention schools, in which, indeed, at the date of our last letter, we hoped to have increased our exertions to a greater extent than we have yet been able to realize. It is our desire to enter pretty fully into exertions of this kind, which we shall do with the greatest confidence, a Mr. Penny's intimate acquaintance with Mr. Lancaster's system will enable us to apply, in the most efficient manner, the money with which we may be intrusted; while he and Mr. Pearce are desirous of devoting to this object the whole of the time which remains from other engagements. Besides the two schools which we reported in our last communication, two new ones in populous parts of the city, for which we have taken ground, and are building houses, and one school under the superintendence of the brethren at Serampore, no other means of this kind are at present employed in connexion with the propagation of Christianity amongst the inhabitants of Calcutta.

We ought, however, never to forget that the preaching of the gospel is the means appointed by the Head of the church for the extension of his kingdom, and that which he has always honoured with the greatest success. In this part of missionary labour we are happy to say, that we have been enabled of late considerably to extend our efforts in the Bengalee. In two places of worship, the gospel is regularly preached once, and sometimes twice a week. Another, somewhat larger, which is in a state of considerable forwardness, we expect to occupy in the course of a fortnight; and as soon as ground, in eligible situations, can be obtained, we shall commence building three others. These, with our present number, will be quite sufficient to employ us, and to lead to such arrangements as will enable one, or another, to be amongst the Bengalees every day. Besides these daily services amongst the natives in Calcutta, Mr. E. Carey proposes, when the rains have ceased, to commence an annual itinerary of two or three months continuance, through the province of Bengal, in different directions.

With respect to the success that has attended our labours amongst the natives, we cannot say much. It gives us, however, great pleasure to witness the spirit of hearing which has been excited, and the increasing attention which is given to the preaching of the gospel; so that in either of our places of worship we can always obtain a congregation of 50 or 60, generally upwards of 100, and sometimes approaching to 150 people; who, in most instances, listen with considerable attention, although in others there is a strong disposition to cavil and object. They generally afford, during the time they remain present, as serious an appearance as most English congregations. During the period of one service of two or three hours' continuance, we have perhaps three perfectly different congregations, who are successively addressed by two, three, or four preachers. We have not, however, been entirely without encouragement.

In the English department we are still labouring with much the same success as when we last addressed you. Our congregation in the fort has gradually increased, and there are many pleasing appearances of the power of Divine grace in the 59th regiment. Our Calcutta Baptist Auxiliary Society will, we hope, ultimately be an efficient agent in accomplishing your benevolent plans in India: its subscriptions at present amount to about 100 sicca rupees per month. This sum

is small, it is true, and the Society itself has to struggle with difficulties: but we believe it is destined to live, and to be a great blessing to the heathen around us. Two branch societies to this have been formed: one is amongst the heathen in Fort William; the other amongst the brethren of the 24th regiment at Dinafore. This last bids fair to be a flourishing one indeed.

GENERAL SURVEY OF BAPTIST MISSIONARY STATIONS.

THE following exhibition of the different stations under the direction of the English and Serampore brethren, taken from a recent Review of the Mission, cannot fail of gratifying our readers.

AN idea having been formerly given of the geographical situation of the various stations and places where the gospel is made known, it may be best, perhaps, to follow the same order.

SERAMPORE, CALCUTTA and its neighbourhood. In this spot, which has been the scene of labour for twenty years, there is now an abundance of labourers, as nine have entered thereon since the last review; four brethren having arrived from Europe, three from the London, and two from the Church Missionary Society. This spot, therefore, twenty-four miles in length and about ten in breadth, at present enjoys the labours of fourteen brethren from Europe, besides those of three evangelical clergymen, who have the work of God as much at heart, and in mind and spirit are as really missionaries, as any of us. Of the nine of our own denomination, brethren Carey, Marshman, Ward, Randall and Pearce, are at Serampore,—and brethren Lawson, E. Carey, Yates and Penney, in Calcutta. In addition to these, there are, labouring in the same circle, a number of brethren raised up in the country, (the number of whom, blessed be God! is increasing every year,) who, from their superior knowledge of their vernacular tongue, their intimate acquaintance with the habits and ideas of their countrymen, their being accustomed to the constant fatigue of walking in a climate congenial with their constitutions, and a variety of other circumstances, are far more adapted to the work of making known and explaining the gospel to small groups of their own countrymen, than Europeans, and have been generally more successful.

At CALCUTTA, preaching is continued in the chapel, four times on the Lord's day, as usual. The number of those who have been baptized at Calcutta since the last review, amounts to above ninety. Of these, the greater part have been soldiers from the fort, who have been added to the churches in their respective regiments: the rest consist of catholics, nominal christians without any real religion, and natives. In this circle, about eight miles northwest of Calcutta, and about ten northeast of Serampore, lies Dum-Dum, a military station for the honourable company's regiment of artillery. Here, brethren Kyner, Hale, and Flatman, (the former baptized some time ago by brother Chamberlain, the two latter by brother Thompson,) being stationed for a season, about a year ago attempted to introduce the gospel among their countrymen. We therefore erected for them a mat place of worship, and some European brother has preached there, in general, every week. No less than nine have been baptized there in the course of the past year; of whom three belonged to this regiment of artillery, and the rest natives of India. The little church formed there consists of fourteen members.

At BARRACKPORE, opposite Serampore, we have also had an opportunity of introducing the gospel, since the last review of the mission ; and here also it has pleased God to bless the word, among both our own countrymen and those born in India. Of the former, several non-commissioned officers in the various native regiments occasionally stationed there, have opened their houses for worship, both on the Lord's day and in the days of the week. The effect has been, that in the past two years six or eight of our countrymen there, some of them considerably advanced in years, have, we trust, been brought savingly to the knowledge of the truth.

At SERAMPORE, the seat of so many years' labour, we are furnished with strong proofs of the truth of the necessity of that previous illumination, that general diffusion of knowledge, which, pervading the whole country, shall dispel its gross delusions, and free the mind from those fetters which even yet hold back the natives around from approaching sufficiently near the gospel to discern what it really contains. The whole number of persons baptized at Serampore since the last review is thirty-five.

About eight miles northwest of Serampore, at GUNDULPABA, our friend Tarachund now resides. This brother, ever since his baptism, (nearly five years,) has maintained a course of conduct highly honourable to the christian character, and has around him a number of intelligent young men, some of them brahmuns, who, attracted by the temper and spirit he manifests, as well as by his superior knowledge, voluntarily come to him for instruction ; and with whom he meets and converses, at those seasons of leisure so amply afforded by an Asiatic life. These meetings are often prolonged till midnight, and tend exceedingly to diffuse abroad the light of the gospel.

JESSORE.—In this district the divine word seems to have taken root, although its progress is slow. The labours of brother Thomas, and of various native brethren, have not only spread a degree of general knowledge respecting the gospel, through many of its towns and villages ; but have we trust been, in numerous instances, effectual to conversion—a goodly number having been baptized since the last review, and between twenty and thirty often sitting down at the Lord's table at one time.

Proceeding about a hundred miles further eastward, we come to DACCA, once the capital of Bengal. Here, since the last review, means have been found to introduce the light of divine revelation in a considerable degree. A school has been established for the instruction of those indigent children who bear the christian name, which has been encouraged beyond our expectation. The Jew Solomon, with his wife, long resident in Dacca, had heard the word of life from our friend who has established the school there for christian children ; and, after counting the cost many months, both of them determined to make an open profession of faith in the promised Messiah, and were in consequence baptized by our friend.

A few miles from Dacca, there is a body of natives who have rejected entirely the laws of the brahmuns, and in a great measure the worship of the hindoo gods ; but they still retain much of the prejudices respecting cast, and still more of those which connect sin with receiving certain kinds of food. Among these our native brethren have occasionally been, and some of them have visited our brethren at Dacca.

SILHET.—In the attempts which have been made to diffuse the rays of the gospel in this part, little has occurred of an encouraging nature. One of our brethren sent there, Bhagvat, died of a fever about eighteen months ago. His end was peaceful, and he had preserved the christian character unspotted to the time of his death, and was mentioned in terms of regard and esteem by the few European friends who knew him there. Brother Da Silva still remains there, and is well spoken of by those who are near.

CHITTAGONG.—At this station, scenes have occurred, since the last review, which have both filled us with joy and almost overwhelmed us with sorrow; scenes which have displayed the grace of the Saviour, and discovered alike the malice of the great enemy of the gospel, and the desperate malignity of the human heart. Bordering upon Chittagong is a large tract of country inhabited by the people termed Mugs, in reality natives of Arakan; who, in language, manners, and habits, assimilate with the Burmans, under whose government they were for many years; but, about twenty-four years ago, they voluntarily placed themselves under the British government. They have no cast, and are described, by a friend who lately travelled through a great part of their country, as being intelligent, and frank and kind in their manners. Some of these coming to Chittagong in the way of business, about two years ago, heard of our brother De Bruyn, then labouring among the inhabitants, and highly esteemed by them for his mild, inoffensive, and upright conduct. As some among them had acquired a sufficient knowledge of the language, they repaired to him to inquire what doctrine he was teaching. They soon heard sufficient to excite their attention. The news of a Saviour they communicated to their countrymen at home, and others soon came to hear the gospel. In a few months, two or three of them made an open profession of faith in Christ. The work advanced amidst all the opposition it met with from their own priests. More came forward and were baptized, and they at length pressed brother De Bruyn to come occasionally among them into their own country. This he did, and was welcomed in the most cordial manner. The work still went forward; more were added to the church; and the prospect of the gospel's spreading among these appeared brighter daily. Some of the baptized Mug brethren too, made a journey to Serampore, where they remained several weeks, and their conduct appeared fully to agree with the profession they had made of faith in Christ. The testimony also as to their walk and conversation, given by brethren Smith and William Carey, who both visited Chittagong, was highly favourable. And brother De Bruyn at length attempted to make arrangements for his spending great part of his time among these kind and inoffensive foreigners, of whom between sixty and seventy had now made a profession of faith in Christ.

The great enemy of souls, however, beheld with an evil eye, these attempts to rescue from his grasp those over whom he had so long tyrannized without opposition, and meditated a blow in a way little expected. Among those who came to brother De Bruyn for instruction, was a young man born at Rangoon, the son of a native of France and a Burman woman. This young man he had taken into his house, and treated as his own son, labouring to instruct him in the knowledge of christianity, in the hope of his being hereafter a useful instrument in making known the gospel. This young man, however, had latterly given him much concern by what he deemed improper conduct; and in the month of September last,

some circumstance occurring, which, as far as we have been able to judge from the various accounts we have received, induced brother De Bruyn to reprove him with more severity than usual ; satan, watching his opportunity, so inflamed the passions of this headstrong youth, that, seizing a knife, he plunged it into the side of his benefactor and friend ; who, after languishing a day and a night, expired ; not, however, before he had written to the judge of the court, excusing the rash deed of his murderer, and entreating that he might not be punished. His remains, captain M a friend residing there, informed us, were accompanied to the grave the next day by nearly all the European inhabitants, by whom he was held in high estimation, and who expressed the most feeling regret at his untimely end. Thus, about the fiftieth year of his age, were we suddenly deprived of a most useful as well as highly esteemed brother, who had patiently persevered in his work through evil report and good report, till it pleased God, at length, to crown his labours, beyond those of almost any brother yet engaged in the mission. Brother Peacock has since avowed his desire to go and settle there, and is ready to depart ; so that we trust the Lord will yet provide for the continuance of his work among them.

CUTWA.—Here the word sown by the labours of brother Chamberlain, has since been watered by those of brother William Carey, jun. who has exerted himself much, both in journeying himself, and in sending out and watching over a considerable number of native brethren employed in the capacity of readers and itinerants. Ten have come forward since the date of the last review, and put on the Lord Jesus by being baptized in his name ; of whom the far greater part have continued steadfast in the profession of the gospel, and two or three discover a desire to be useful to their own countrymen. Within these four months we have sent a brother of the name of Hart to the assistance of brother William Carey, that, by labouring under his immediate eye for a year or two, he may enter more thoroughly into the nature of missionary work, and be fitted to occupy a station alone.

BERHAMPORE.—To this military station, where the 14th was for some time, and among whom the Lord was pleased to manifest his grace, a few brethren in the honourable company's European regiment are now removed, who have been called and formed into a church since the date of the last review. In this regiment a few were wrought upon at Berhampore, above two years ago ; and brother Marshman, in a journey that way, having been previously informed of their state, and of their wish to put on the Lord Jesus by a public profession, after due examination baptized five soldiers belonging to that regiment, together with a native of Bengal, and afterwards formed them, with our brother Pran-krishna, into a church.

MOORSHEDABAD.—About ten miles above Berhampore lies Moorshedabad, the capital of Bengal before the residence of the English government there raised Calcutta to that honour. This city contains an immense population. A strong desire has long been felt to introduce the light of the gospel there. An opportunity offered about sixteen months ago. Mr. J. W. Ricketts, a young man brought up in Bengal, but afterwards stationed at Amboyna, where he was secretary to the English resident, and, when it was formed, became secretary to the Bible Society there, being awakened through our young brother Jabez Carey to a more deep and lively sense of his obligations to the Saviour, thought it his duty to return to Bengal, and labour for the salvation of his own countrymen. After

being baptized at Serampore, and for some time instructed there in the doctrines of grace and the nature of missionary work, he agreed to go and attempt to realize his wish respecting his own countrymen, by labouring at Moorshedabad. Here he has obtained permission to erect a bungalow, and, assisted by a native brother, has begun to itinerate around him, and to open schools for the instruction of native children. His mild and steady deportment, and the deep acquaintance he appears to have with the divine word, give us reason to hope that, if such be the will of God, he will prove a useful labourer in the Lord's vineyard.

MALDA.—At this place, or rather at ENGLISH BAZAR, a town near Malda, Krishna resides. Here he is employed in diffusing the knowledge of the gospel in the towns and villages near him; and he occasionally makes excursions to distant places, for the purpose of distributing tracts and parts of the scripture. Two of his countrymen have come forward, and in baptism openly confessed the Saviour of men, in the course of this past year.

DINAGEPORE.—At this place, although none have openly come forward lately to confess the Saviour, there are now several waiting for baptism; and christianity seems to be actually taking root, no less than twenty-two persons having rejected idolatry, and placed themselves under the sound of the gospel there, in the course of the past year. The number of those who have rejected idolatry and attend the word of God, including children, now amounts to between seventy and eighty.

The brethren add, "We have now taken a full view of the state of the mission in Bengal; and, though we find nothing perfect,—nothing that will bear a comparison with that maturity in doctrine and practice exhibited in the churches of God in Britain; yet, when we consider that, with the exception of one circle, all is the work of gifts raised up here, of whom the first made an open profession of christianity only seventeen years ago, there is abundant reason for future hope, and even now to say, What has God wrought in a heathen country in the course of these few years!"

HINDOOST'HAN.—In Hindoosthan there are, at present, three brethren from Europe; brethren Chamberlain, Moore, and Rowe: the other brethren there, are merely such as have been raised up in India since the commencement of the mission, like those already mentioned in the review of Bengal.

MONGHIR.—At this place, which is a station for invalids, brother Chamberlain settled about two years ago. In this period, the Lord has not left him without tokens of his blessing on his labours, both among the Europeans resident there, and among the natives. Of the former class of inhabitants, three have been baptized, among whom captain P. stands particularly eminent for zeal in the cause of God, combined with great solidity of judgment. Within these few weeks too, our brother has been so favoured as to baptize a native, the first fruits of his labour among the heathen in and around that place. May the Lord make this the forerunner of a copious harvest!

PATNA.—At this place brother Thompson has continued to labour for these last three years, if we except the time employed in various journeys into other parts of Hindoosthan, with the view of more widely diffusing the knowledge of the gospel. In one of these journeys he baptized the brethren Flatman and Hale, at Benares; in another, certain brethren at Allahabad. In the course of the past year, among other journeys, he has taken one as far as Lucknow.

At GURIA, about two days' journey from Patna, to the northeast, resides, on his

own estate, brother Fowles, which, as a native of India, he is entitled to hold. This comprises several villages, to the inhabitants of which, and to others around, he constantly makes known the word of life.

DIGA.—At this place, the labours of our brethren Moore and Rowe have been greatly owned and blessed in these three years past, particularly in their ministrations to the brethren in the various regiments which have been from time to time stationed at Dinafore. Numerous letters, which we have seen, speak in the most affectionate manner of their labours among these brethren, and acknowledge, with gratitude, the profit and edification they derived from them. Nor have their labours among them been without fruit, as it relates to conversion. At Diga, and at Amowa, the number baptized has been considerable; we are unable to speak precisely; but in the different regiments which have been at Diga, the number added to the respective churches by baptism, chiefly by the labours of our brethren, considerably exceeds fifty.

BENARES.—To this celebrated city, the seat of Hindoo learning and superstition, we have long wished to send the light of the gospel; and brother William Smith, (called in Orissa under brother John Peter,) from his acquaintance with the Hindee, and his humble and godly deportment, appearing likely to be useful there, we sent him thither the latter end of the past year, who, after dispersing the word of life in numerous towns and villages on the road, in a journey of three months, arrived in the middle of February this year. Many seem to pay a degree of attention to the gospel; and one rich native, Juya-Narayuna-Ghosal, has visited our brother several times; and has professed a strong desire to renounce idolatry, of the evil of which he declares himself fully convinced, and to embrace the doctrine of the Saviour of the world. The Lord has been pleased to encourage our brother, by permitting him already to see the first fruits of his labours in this city, in the baptism of a brahmun, who put on the Lord Jesus, by a public profession.

ALLAHABAD.—To this large city, the capital of the province in which it stands, we, about eighteen months ago, desired brother Mackintosh to direct his attention, as we had reason to hope that our brethren of the Church Missionary Society would fully occupy Agra, where he then was. Since he has removed hither, the Lord has been pleased greatly to bless his labours.

CAWNPORIE.—At this large and important military station, the Lord has been pleased to introduce the gospel in a manner almost unexpected. While our brethren in the 66th regiment were lying there, in the latter end of the year 1816, his majesty's 24th regiment of light dragoons arrived, and our brethren put into their hands such books as were calculated to awaken them to a sense of their state. This, with the labours and conversation of the brethren, the Lord was pleased so to bless, that, in three months, twenty of them came forward, and were baptized in the name of the Lord Jesus. The 14th regiment was ordered there a few months afterwards, the 66th being ordered to St. Helena; and the Lord was pleased so to continue this display of his grace, that, in August this year, on the addition by baptism of seven to the 14th regiment, and of thirteen to our brethren in the light dragoons, the church in the 14th numbered thirty-six members in full communion, and the newly raised church in the light dragoons no less than thirty-seven; so graciously has the Lord been pleased to work in the course of about ten months.

In the other stations on the continent of India, where the gospel has been, in some degree made known, *Nagpore*, *Surat*, and *Orissa*, little has been effected beyond the general diffusion of light.

NAGPORE, at which one person has been baptized, has been in a state of alarm for some time, on account of the Pindaries, or predatory hordes, who have long been the terror of this part of India. The Lord has preserved our much valued friend Moxon, with his family, however, in a way that demands our warmest gratitude. It is probable, that after peace and tranquillity shall have been restored, there will be a fairer field opened for missionary labour than before.

At **SURAT**, our brother Carapeit has laboured the greater part of his time since the last review; and numerous have been the conversations which he has held, from time to time, with men of various religions.

Relative to **ORISSA**, we are at present able to say but little. Brother Peters, with his family, in the beginning of the year, returned to Bengal, for a season, on account of his health. We therefore desired him to labour in Calcutta during his stay there, where he at present continues. His health, however, is now much improved.

OF THE ISLANDS.—The islands, if we include all into which the Lord has been pleased in any degree to cause his word to go forth, are, the *The Isle of France*, *Ceylon*, *Java*, *Penang* and *Amboyna*.

From our brethren in the **ISLE OF FRANCE**, we have heard but little since the last review: and we have reason to fear that they are in declining circumstances. Letters, however, from brethren Forder and Blatch tell us, that things around them are, on the whole, in a hopeful state, and that one or two had been added to them by baptism.

CEYLON.—In this island brethren Chater and Siers appear to have been steadily devoted to their work, each in his different sphere. Brother Chater has enlarged his sphere of usefulness, by preaching in the Portuguese language as spoken there, which is a valuable medium of communication to a large class of persons who bear the christian name. His labours in the Cingalese, too, are highly praiseworthy. His grammar in that language has been much approved, and his knowledge of the language has been found particularly useful in carrying forward the translation of the scriptures since the lamented death of the late Mr. Tolfrey. His labours in the pulpit, also, have not been without a blessing, particularly to our own countrymen. Of the exact number he has baptized in this period, we cannot speak with precision, as accounts from Ceylon are less regular than from the brethren in Bengal and Hindoosthan; but we think they amount to ten or twelve.

JAVA.—In this island, much has been seen, and many changes have been experienced, since the date of the last review. Brother Robinson has been brought down to the gates of death by disease, but has been hitherto graciously preserved in life: but our highly esteemed and lamented brother Trowt has been removed, in the midst of his opening career of usefulness. His too close application to his studies so affected his constitution, as ultimately to cause him to fall a prey to a liver and bowel complaint, with which he had struggled nearly two years. Brother Trowt's labours served to encourage and invigorate brother Bruckner, whom he has left to follow in his footsteps, and to carry forward that translation of the sacred scriptures into the Javanese language, on which the heart of our

brother was so fully fixed. Brother Bruckner steadily perseveres in his work, and has experienced much encouragement from the Europeans around him, and even from the baron Van der Capellan himself—his Netherland majesty's governor general in India.

Brother Robinson has met with much to encourage him in his work, as well as with things of a contrary nature. His labours have been owned of God, both in the English and Malay languages, he and brother Trowt having baptized nearly twenty, of different nations, since the date of the last review. Among these, one brother, Diering by name, is likely to prove as valuable a helper to him, as we have found in Carapeit, Thompson, Mackintosh, and others.

The arrival of brother and sister Phillips appears greatly to have encouraged brother Robinson. We rejoice therein: and we trust he will prove a most valuable helper to brother Bruckner, to join whom, at Samarang, we find he left Batavia two or three months ago.

Of PENANG we can say but little at present: it is the goodness of God alone that has given us a little handful there, under the direction of brother Sylvester, as has been mentioned already.

AMBOYNA.—In this island, a change has now taken place, relative to the government. The conduct of our brother Jabez Carey had, however, so effectually recommended him, that the new government have requested him to continue in his employment as superintendent of schools. As he is now well acquainted with the Malay language, we have reason to hope that he will ultimately become highly useful as a missionary, for which his desires are strong. It is to his labours that we are indebted for our much valued brother Ricketts, who may, therefore, be justly considered, the first fruits of the Amboyna mission.

DOMESTIC MISSIONARY INTELLIGENCE.

THE prospects in relation to *Indian reform* brighten daily. New developments are constantly occurring; and it is much to be hoped that the period is not remote, when the children of the forest shall enjoy the blessings of civilized man, become citizens in the American union, and experience the happiness resulting from an acquaintance with the gospel of the grace of God.

INDIAN SCHOOL IN KENTUCKY.

Report of Rev. Mr. FICKLIN, after making a tour to the Indian country, and returning with eight of their youth, who are now receiving instruction near the Great Crossings, Scott County.

AUGUST 20th, 1818, I set out for the Missouri and Illinois territories, accompanied by Mr. Eli Short. We passed through the lower parts of Kentucky. I occasionally preached and made some small collections. About the 8th of September I arrived at a small village of Indians on Apple creek, in the Missouri territory, but found considerable difficulty in making communications, for want of an interpreter. The Indians, however, at this place, received us kindly, and ex-

pressed some gratification that we had paid them a visit. Although they were not willing to enter into any arrangement to send their children to be educated, yet they referred us to their principal chiefs at the West Prairie, and agreed to conform to their decision.

After tarrying about two days, we set out for the West Prairie to have an interview with the principal chiefs of that place, and arrived on the evening of the 13th. At this place we were also kindly received. The village consisted of about 30 lodges, some of which had the appearance of civilized life, compared with the state of wretchedness among other Indians. Fortunately at this place I met with a man by the name of Laramee, a half blood, who speaks good English, and can both read and write. He rendered me great service, from his intelligence, and great solicitude to have the Indians educated. I proposed to him my plans, which he highly approved. The chief and principal men were convened, and my views and plans spread before them by Laramee: but as it is the universal custom of the Indians to defer giving immediate answers on any occasion, we adjourned until next morning, to meet at the chief's house.

Next morning, about 8 o'clock, we met again at the house of the old chief, and I received the following answers to the preceding interview, after Laramee had again spread our views and plans before them. The chief replied that the thing was new to him; that nothing of the kind had ever before been proposed. He said he had thought on the subject all night; that he could not sleep for thinking about it. He said he did not wish to say No, and he was afraid to say Yes, too soon. He determined, however, to consult his people, and send me an answer in a few days.

From this place we proceeded to the Delaware town on the Foxescotoway, and arrived on the 19th. At this village we found about thirty families, all in a state of wretchedness. The prospects of procuring children were equally flattering, provided time could be given to consult their principal men. Two leading characters among them agreed to accompany me to St. Louis, to consult governor Clark. We went by the way of Rogers town, and had an interview with the Indians of that village, and they promised to give an answer in three days. We stayed a few hours, and proceeded on our journey to St. Louis, and arrived on the evening of the 27th. Had an interview with governor Clark, and found him very solicitous to encourage our mission. About sixty of the Osage Indians had just arrived at St. Louis. The governor afforded every opportunity to converse with the Indians; made several speeches himself; introduced me to the principal agent; and was of great service in promoting the domestic missionary cause among the Indians at this place. We had frequent interviews for the space of ten days, and I procured from them, in substance, the following answers. They let us know that their object in coming to St. Louis was to treat with their red brethren on the Arkansaw; that the subject was new; however they very much thanked us for our attention to poor Indians; that they would consult their people when they returned; and that if some good man would visit them next spring, they would send some children at all events.

About the 3d of October a chief and fourteen men of the Cherokee nation arrived at this place; the same proposals were made to them, upon which I received the following answer from the chief, viz. That they preferred having schools established among them; but as that was not consistent with our plan, they would,

if any opportunity offered, send some of their children next summer. In all these interviews I feel under lasting obligations to governor Clark, for his uncommon zeal and activity to promote this good cause.

About this time a deputation, consisting of Fish and Rogers, arrived from Rogers town, with the answer they had promised me in three days after I left them; the result of which was, after some deliberation they had determined, if I should return that way, that they would send some of their children with me to Kentucky. I proceeded immediately to Rogers town, and made arrangements with them who had agreed to come to meet me at Patosi on the first of November, and I determined in the mean time to visit the Peyankeshaws on Black river. After much difficulty and fatigue I arrived within twenty miles of their village, where I was informed that they had all gone out to perform their winter hunt; consequently I returned, and appointed the Rev. Mr. F. Redding and William Ficklin as agents to visit them next spring, make the proposals, and report to me the result.

I returned to Rogers village, and made the necessary arrangements for the children to come on to Kentucky. Having procured them some clothing, blankets, &c. I then proceeded to Patosi. On the 29th of October Lewis Rogers and the children arrived at Patosi, and after the necessary preparations, such as shoeing horses, &c. we set out for Kentucky on the 2d of November. When we arrived at Kaskaskia, colonel Manair had just arrived from West Prairie, and informed me that the Indians had given him to understand, that if Lewis Rogers should approve of the plan, they would send their children, we proceeded from this place through almost insurmountable difficulties, hardships, and insults, through an inhospitable country, until we arrived in Kentucky. I arrived at home on the 22d.

INDIANS OF ILLINOIS.

Extract of a letter from elder McCoy to the Cor. Sec. dated

REV. AND DEAR BROTHER,

Mission-house, May 13th, 1819.

ALTHOUGH we are not able to state any circumstances in particular, in relation to the red people who swarm around our house, that would be very interesting or encouraging, yet we have the happiness to believe that we are daily advancing in the work of Indian reform. They are much more friendly than when we first came hither, and have manifested a great partiality for us. While on a tour to Vincennes last month, on which I was absent eighteen days, they were almost daily at our house, and sometimes lodged here, and a few times some were intoxicated. No person was here to take care of our house, or to accommodate their uncouth manners, except my wife and a female companion. They might have robbed us of half our living, yet they universally behaved with as much decorum as if they had been taught the first principles of good breeding by the bible. About this time they stole a saddle and blanket from one of our neighbours, and refused to give them up, while the only offence which occurred at this place was by a young woman in taking a trifle of clothing, which we had not missed until next day, when two men returned it. This was a stronger expression of friendship for us, by the sensible ones, than if the thoughtless girl had not committed the crime. But, O! who can avoid dropping a tear over the degraded condition of a sprightly female youth, who wants only an opportunity of improving her mind, to make

they feel a virtuous abhorrence of the prostration of the principles which enoble a human being! They often amuse themselves, for hours at a time, with the pictures in Goldsmith's Natural History, and not unfrequently they examine other books, always carefully replacing them. Could we get things properly into operation, I conclude it would be serviceable to have books embellished with pictures suited to their taste and circumstances. I have employed a Wea for an interpreter, and am expecting him, with some others here, every hour. They will bring with them several children, some of whom we hope to persuade to continue with us; but we have been so often disappointed, that we are afraid to say much. About this time I expected to be on a tour in the Indian country, but I am waiting until some who have gone to Fort Harrison to receive an annuity, shall have dispersed.

In a late journey to Vincennes, I took with me our Indian boy, the only one that we have in our school, who is about eleven years old. By request he pronounced a speech on the subject of Indian reform, before the Bruceville Missionary Society, which presented him a bible. The next day the Bruceville Female Missionary Society made a similar request, which, being complied with, the society voted our little red orator a coat. Could the happy effects of such favours as these be generally appreciated, surely many ladies would acquire a name like Dorcas, which would be spoken of to their honour, when the reward of a better world would take place of happy sympathy, and the songs of the blessed, Indians not excepted, would render unheard the applause of men, and the grateful acknowledgments of the objects of benevolence. It is impossible for me to describe, or you to conceive, the deep impressions which even a small present, sent hundreds of miles, would make on the minds of these unhappy people, who, in a thousand ways, have been taught to consider themselves friendless.

I have the happiness to state that, since last summer, a gracious impulse, like the leaven in the meal, has been diffusing a fermentation in the churches of Maria and Prairie creek. Knowing how liable, from his peculiar situation, a missionary is to suffer his zeal to run away with hopeful appearances, I have been, hitherto, almost afraid to say any thing on the subject; but I think I may now venture to assert, that the Lord is evidently carrying on a blessed work of salvation in the neighbourhood of these two churches. Within a few weeks twenty-six have publicly declared what God hath done for their souls, and ten others that I have heard of, are singing the songs of grace, and will also be baptized the first opportunity. More than once have the congregations been melted into tears by the affecting acknowledgments of backsliders, and the sighs of the penitent have become familiar, though not the less affecting. O, brother, this heavenly change makes the writer sometimes almost imagine himself translated to another country. So much time is engrossed by religious conversation and devotional exercise, that nature is denied her ordinary and necessary repose. A few nights ago, in Bruceville, I arose, by request, out of my bed, to pray for two young people who said they were on the brink of eternal ruin, and knew not how to escape. The relations of a work of grace on the hearts of the converted, are of the most clear and satisfactory kind. No passionate fire is blown up to mislead, by its false light, the penitent inquirer, but "truth in the inward parts," revealed by the impressions of the Holy Ghost, imparts to these the solemnity of the grave, to those the ecstacies of heaven.

I live, you know, between the whites and Indians. If I except about twenty

miles of white settlement adjoining our humble residence, I think I may safely say the fields are whitening on each side of us. O that God would send us a few more labourers! A zealous young preacher has lately joined Prairie creek church, and preaches occasionally at Maria; but believe me, sir, while the pomegranates begin to emit their odoriferous exhalations, humanly speaking, the vine must droop for want of the hand of cultivation,

CHEROKEE INDIANS.

Extract of a letter from elder Posey to the Cor. Sec. dated

EVER DEAR BROTHER,

Ashville, May 9th, 1819.

I HAVE now made a decisive trip into the Cherokee nation, and landed at home on Saturday last. I was with Mr. Charles Hicks (their chief,) about five days ago, a great deal of the time by ourselves, which gave us a particular opportunity of conversing, so as to get into each other's views and feelings respecting missionary exertions in his nation; the result of which, and the impression it left on my mind, I shall briefly relate.

They have finished the late treaty, and keep a considerable scope of country in their usual form. They have given up twelve miles square, and three other valuable sections, to be sold to the highest bidder, and the money deposited in the hands of the President, to be by him laid out to the best advantage for educating their children. They wish every school to be an establishment, and the children principally to board at the place. They look to the religious societies for teachers, preachers, and farmers, as they have unanimously found out that christians are their only friends, whose examples they wish their rising generation to follow, and whose instructions they hope will prove a lasting blessing to their nation. The American Board of Commissioners, in conjunction with the United Brethren, and the Baptist Board, are the particular sources to which they look. The two former have one establishment each, and the wish is for the next to be conducted by the Baptist Board in a part of the nation called the Valley towns, contiguous to North Carolina, which is a very healthy, fertile place, and will be very populous. After acting almost the part of Jonah, I feel compelled to say, I humbly conceive it my duty still to labour amongst them, and therefore tender my services to take the charge of the institution, in conjunction with some faithful brother in the ministry, if practicable, and, any how, one who can teach on the Lancasterian plan, is a good scholar, and a real friend to the heathen. We will also have the privilege of selecting two farmers, one blacksmith and miller, which would enable us to go into the nation a constituted church; all but the two last would be considered the missionary family, and they would not be taken contrary to our wishes, therefore I call it six families. I have pledged myself for the Board, that they will see to the institution; and the wished for way is, that the Board recommend the teachers to the President, and let him grant them the privilege of establishing a school or schools in the Cherokee nation, by consent of the Indians. In October they hold a general council, at which I have promised to attend, or have some other person there, and when received by them, we will be permanently established. I expect, with a Divine blessing, to continue on, and spend the most of this summer in preaching, as usual, and arranging business for the removal into the nation; though, if the Board have otherwise determined, I hope they will let me know as soon as possible.

LETTER WRITTEN BY AN INDIAN FEMALE.

THE following letter was written by a native Cherokee woman, the first known convert to christianity in that tribe, and a member of the church at Spring-place, under the care of the Rev. John Gambold. It was addressed to a gentleman at the seat of government, whose benevolent regard for the Indians was known to the writer, and whose official duty makes him perpetually acquainted with the state of their affairs. As to the letter itself, it needs no recommendation from us. The heart that is not touched by its simple and powerful eloquence, would be unaffected by any thing which we could say. In copying the letter not a word was altered, omitted, inserted, or transposed.

HONoured SIR,

Mountjoy, January 15th, 1818.

You often write to my dear brother Gambold, and I hear that you are a true friend to the poor despised Indians. God bless and reward you for it; and grant you long life and happiness.

Now, as my uncle, Ch. Hicks, is gone to Washington, to plead our cause before our dear father the President, and make our distresses known, I take the liberty to write this to you. I wish you to be on my uncle's side, if I dare ask this favour: for we poor Indians feel very much humbled.

I really know if our friends there with you knew our situation, they would sincerely pity us. Oh, for the sake of God's love and mercy, pity us! If we do not get help from that quarter, we are undone.

Our neighbouring white people seem to aim at our destruction. They have not the fear of God before their eyes; they seem not to believe in a Saviour; they set wicked examples before the poor ignorant Indians; they insult our poor people, who bear it patiently. I cannot cease from weeping to our merciful Saviour to show mercy to us, and help from the hand of our oppressors. We are persuaded if our honoured father the President could see our great distress into which we are brought, he would weep over us, he would pity us, he would help us. Yet we live far off from him, and he cannot see us. Yet we constantly look from a distance to him for help, as poor helpless children look up to their father, crying to have pity on them.

Since I have experienced grace and mercy from my dear Saviour, and have become truly happy in him and with his children, it is my constant prayer, that my whole dear nation might enjoy the same blessings that I enjoy.

This grieves me more than I can tell, that at a time when there is a good prospect that many more will join the few who have embraced christianity, we shall be driven away from the land of our fathers, which is as dear to us as our own lives, from our improved farms, from our beloved teachers, into a land strange to us; yea, into savage life again. Dear Sir, I declare I would prefer death to such a life again.

I am in hopes, and many more with me, that our beloved father the President will certainly help his poor children, when he hears from my uncle our distressed situation. Yes, God the father of all mankind will incline his heart to consider our case and help us. Oh, Sir, I implore you, for the sake of the dear crucified Saviour, who shed his blood for the poor red as well as white people, continue to be our friend. Pray for us; plead for us; and the blessings of those who are ready to perish will come upon you, and the great Judge of all flesh will, at the great day of retribution, remember your kindness to our poor people.

[PANORIST.]

WYANDOTT INDIANS.

*Extract of a letter from elder Drake to the Cor. Sec. dated
RESPECTED BROTHER,*

Delaware, May 26th, 1819.

BROTHER EVANS called on me on the 18th to accompany him to Sandusky, for the purpose of informing ourselves more particularly of the situation of the Indians. The result has but confirmed the opinion I gave you in my last, and I should not have troubled you again on the same subject, but at the special request of brother Evans. That there has been a reformation among the Wyandots, much to their advantage, is confirmed by the united testimony of all who have examined for themselves, and it is also evident that Mr. Steward (a coloured man, possessing some Indian blood,) has been the principal, if not the sole cause, under God, of any religious impressions and attention to the concerns of their souls. This man possesses good talents, and some advantage from education; appears candid, and free; is a methodist, and has obtained the confidence of the Indians. He has therefore the advantage of strangers. And furthermore, the Methodists have not only given him license to preach, but have also made arrangements for supplying them with other preachers every three weeks; so that, agreeably to this calculation, our visit occurred at the same time with their appointment, in consequence of which brother Evans thought best for him to proceed on to Lower Sandusky, having obtained what information circumstances would allow, and left me to tarry with them through the meeting.

One of the chiefs introduced the meeting by exhorting the Indians to pay attention to what should be said, and expressed, as they did, much satisfaction that we had come to see them; after which brother Steward proceeded by singing and prayer, and a short exhortation, to open the way for the methodist preacher. After his discourse, and an exhortation and prayer by a brother methodist, who came with him, I was requested to preach. The Indians appeared well pleased, and I left them, and returned to Mr. Walker's.

When we parted, brother Evans requested me to write immediately, and to say that he is fully of the opinion, that in the present situation of the Indians, it would not be adviseable to be at the expense of supporting a missionary to visit them, for the reasons above stated.

[Elders Drake and Evans had been requested by the Board to visit Sandusky, for the purpose of ascertaining the expediency of continuing the mission of elder George, or the propriety of relinquishing it.]

BIBLE SOCIETIES, &c.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE anniversary meeting of this society was held in Freemason's hall. There were 2000 persons present. At 12 o'clock the right honourable lord Teignmouth took the chair, when the report was read. It detailed the number of Bible societies on the continent and in the Indies, &c. stated the number of bibles issued at

cost and reduced prices, from the 31st of March, 1818, to the same period in 1819, was 123,247 bibles, and 136,784 testaments, making in the whole 260,031 copies, being an increase beyond the issues of the preceding year of 65,930 bibles and testaments; making, with those issued at the expense of the society, from various presses upon the continent, a total of more than TWO MILLION THREE HUNDRED THOUSAND.

Professor Kieffier, from Paris, presented himself to the meeting, and, through the medium of an able address, which was read by the Rev. D. Wilson, informed the meeting, that the government of France had promised their utmost support to the Bible Societies in that country. It is then stated that 9000 copies of the New Testament, printed in the Turkish language, from the royal press of France, had been sent to Turkey. Three of those testaments, which were exceedingly well printed and bound, and bearing the royal arms of France, were then presented to the meeting by the professor, who, aided by the advice of baron Sylvestre de Sacy, had inspected the edition. The duke of Gloucester then moved the thanks of the meeting to the chairman, who made a suitable reply. The meeting shortly after broke up.

BREMEN BIBLE SOCIETY.

The last report of the Bremen Bible Society contains a very gratifying letter from professor Leander Van Ess, the worthy Roman catholic preacher at Marburg. He continues his benevolent labours, and is unwearied and undaunted in distributing the holy scriptures. Perhaps there is no person in Europe, who, amid many important engagements, conducts a more extensive correspondence. He speaks with great fervency of the blessing of God, by which the influence of Bible societies has been such as to bring nearer together christians of different religious denominations. Giving an account of his present opportunities and difficulties he says: *For a great door and effectual is opened unto me, and there are many adversaries.* 1 Cor. xvi. 9. And Mr. Van Ess expresses his confidence in God, who is able to protect him against all his enemies. An increasing thirst after the *sincere milk of the word*, and an active desire to attend to the principles of unadulterated gospel, is observable in the Catholic church. He concludes his letter in the apostolic request, with which every true christian will cheerfully comply: *Finally brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.* 2 Thess. iii. 1. The report states that in two years and a few months Mr. Van Ess has distributed among the catholic brethren, 233,341 copies of his translation of the new testament; and among protestants, 5334 bibles and 2800 testaments.

BOSTON MARINE BIBLE SOCIETY.

Mr. EDITOR—Having noticed a statement in a late number of the Recorder, that there was no *Mariner's Bible Society* in Boston, and being moreover influenced by the address of Mr. Ingersol to do something, I send two dollars, or in other words "two mites," to be deposited in the Recorder office, till such a society shall be established. While we dwell securely on land, the blood of our seamen's souls must not "be found in our skirts!" The time has come when "those who go down to the sea in ships, and do business in great waters" are to see the "wonderful works of God" in the redemption of their souls.

[BOSTON RECORDER.]

SCHOOLS FOR JEWISH CHILDREN IN LONDON.

THE schools erected for the instruction of Jewish children on each side the Episcopal Jew's Chapel, London, are rapidly advancing. The school for the boys is nearly completed, and that for the girls had received contributions to the amount of more than 650*l* sterling, as early as February. The concentration of the schools and chapel, is regarded as a most desirable object, on account of the saving produced to the society in rent, &c.—the monument thereby formed of national charity towards the Jewish people—and its effect in conciliating the attention of all who behold it, whether Jews or Gentiles. The society anticipates a call for assistance in the education of Jewish youth in foreign countries, at a period not far distant, and considers it highly expedient that the home establishment be put on a permanent footing.

EDUCATION OF HEATHEN CHILDREN.

It is stated in the Charleston Evangelical Intelligencer, that the ladies in that place have not been backward in imitating the good example of their sisters in Savannah. One hundred and seventy dollars have been raised, ($\$150$ of it being an annual subscription,) for the support of a Charleston school in India.

The children of two of the Sabbath schools have begun to cast their little offerings into the treasury of the Lord. From one school, $\$18$ have already been forwarded in behalf of Cherokee children. The other school will probably raise enough to support a school in India. A few ladies have raised $\$30$ to begin the education of a child, to be named William Hollingshead.

Two benevolent ladies have appropriated $\$550$, as a fund, the interest of which is to be annually paid for the support of a child in the mission family. By this means one child may be kept constantly in a course of christian education, and thus a succession of youths brought forward; some of whom there is reason to believe will become eminently useful. This we believe is the first example of the kind, but we flatter ourselves that it will not be the last. We trust these offerings are but the first fruits of a plentiful harvest. Could the inhabitants of this country enter into the feelings of missionaries who are surrounded by thousands of idolatrous children that might be educated at so cheap a rate, we are sure that pecuniary aid would not be wanting. This is a consideration to which we particularly invite the attention of our readers.

ASYLUM FOR THE DEAF AND DUMB.

THE report of the directors of the Connecticut Asylum for the education of the Deaf and Dumb, lately published, exhibits a list of forty-seven pupils belonging to that institution at the commencement of the late vacation. The expenditures of the institution for the last year amounted to $\$20,543$ 32, of which sum $\$8,860$ 85, were expended in the purchase and repairs of the house and lands occupied by the institution, $\$3,283$ 67, for tuition, and $\$7,235$ 52 for boarding the pupils. The funds for the expenditure of the year were derived principally from the following sources, viz. from donations $\$7,528$ 48; paid by pupils $\$5,843$ 20; contributions from churches in Connecticut $\$2,646$ 12 and interest and dividend on stock $\$1,018$ 42. The funds of the institution are $\$12,345$ Phoenix bank stock; cash on hand $\$2,423$ 48, besides real estate, and a township of land granted by Congress.

PEACE SOCIETIES.

Amoxo the benign institutions which mark the peculiar character, and auspicious prospects of the present day, PEACE SOCIETIES begin to wear a conspicuous aspect. The *Massachusetts Peace Society*, formed in Boston, December, 1815, has, since December 10, 1817, distributed 8298 tracts of different kinds, a large proportion of which were copies of that excellent work "the Friend of Peace."

Nineteen peace societies have already been organized in the United States, and several others, it is expected, will soon be formed.

There are two independent Peace societies in London. *The Society for promoting permanent and universal Peace*, is strengthened by auxiliaries in different parts of the kingdom. May the period speedily arrive when "*Glory to God in the highest*" shall be the universal song, for "*peace on earth, and good will toward men!*"

COLONIZATION SOCIETIES.

It is gratifying to learn that the Rev. Wm. Mead, Agent for the Board of Managers of the *American Society for Colonizing the free people of colour of the United States*, has succeeded in establishing auxiliary societies in Milledgeville, Augusta, and Savannah, Georgia, with the prospect of one in Bryan county, and the prospect also of similar ones being soon formed in Beaufort, Charleston, Georgetown, Columbia and Camden, in South Carolina,—Fayetteville, North Carolina, and several other places. An auxiliary Colonization Society was some time ago organized in Philadelphia, and one recently in Fredericksburg, Virginia.

EXTRACTS

From a narrative of the state of religion within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, New Hampshire, and Massachusetts Proper, during the last year.

IT cannot fail to cheer the heart of every friend to religion and morals, that, without an exception, the reports of the several presbyteries, represent the cause of evangelical truth, as attended with a gradual, but uniform success. On almost every section of our church, has God been pleased to bestow some refreshing showers of grace. And although it does not appear that he has, in any instance, displayed such wonders of mercy, as in some former years; yet we cannot but indulge the fond hope, that during the past year, the accessions to the church have, on the whole, been about as numerous as at any former period. The great and permanent interests of religion have, undoubtedly, during the last year, been more extensively secured and promoted than heretofore. But our heavenly Father has not suffered a whole year to pass over us, without imparting to us some rich tokens of his tender regard, by extending to some of our churches the *special* influences of the Holy Spirit. The congregations of Bloomfield, Pennfield, and Rasa, of the Presbytery of Ontario—Prattburgh, of the Presbytery of Bath—Ulysses, of the Presbytery of Geneva—Bridgewater, Vernon and Verone, of the Presbytery of Oneida—De Kalb, Russel, Blacklake, Stockholm and Hopkinton of the Presbytery of Champlain—Ralston, in the Presbytery of Albany—and Aurora

of the Presbytery of Cayuga, have all of them been visited with more or less of the *special* influences of the Divine Spirit. In the middle, southern and western sections of our church, we notice as places that have been *specially* visited, Westfield, Jersey City, North Hardiston, Newfoundland, Stony Brook and Long Pond, in the Presbytery of Jersey—Columbia, in the Presbytery of New Castle—York and Chester, in the Presbytery of Concord—Huron, Florence, Bath and Atwater, in the Presbytery of Portage—Waterford, in the Presbytery of Erie—several congregations in the Presbytery of Union—and Braceville, Sharon and Geneva, in the Presbytery of Grand River. In Percipeny, in Jersey Presbytery, and in several congregations in the Presbytery of West Lexington, have been gathered, to a very pleasing extent, the fruits of past revivals.

The Assembly are happy to learn that Sabbath schools have been formed in unusual numbers, with the high promises of extensive usefulness, in almost all the Presbyteries within our bounds: and would earnestly recommend the organization of them in all parts of the United States. We advert with much satisfaction, to the schools of this kind established in the cities of New York and Philadelphia, in the former of which, from eight to ten thousand, and in the latter and its vicinity from twelve to fourteen thousand children are instructed on every Lord's day.

From the delegates from Connecticut, New Hampshire, and Massachusetts, we derive the pleasing intelligence that God is carrying on his work in these States with power and success. From fifteen hundred to two thousand persons are supposed to have been the hopeful subjects of special divine influence during the last year, in the counties of Hampshire, Franklin, Hamden and Worcester, in Massachusetts. In Dartmouth college fifty out of one hundred students are hopefully pious, and are prosecuting their studies with a view to the gospel ministry.

MISCELLANEOUS.

STATE OF RELIGION IN FRANCE.

Extract of a letter from Mr. Le Jenne to the Rev. Mr. Reis of Baltimore, dated London, October 19, 1818.

BELOVED BROTHER IN THE LORD JESUS CHRIST,

YOUR heart will rejoice with ours on hearing of the late favourable and pleasing accounts received from different parts of France. Eight or nine hundred schools on the Lancasterian plan are already established in different parts of the kingdom. A young minister is going about France and the Netherlands preaching the gospel. The last accounts from him (from Valenciennes) are very interesting. There are several protestant churches there and in the neighbourhood. Many catholics inquire after the way to Zion, and wish for the gospel preached to them. Some other persons are at this moment travelling in different parts, the south, &c. to inquire after the state of religion in those parts, especially where protestants are in great numbers; but they are, indeed, in great darkness there, as well as in your native place, (Paris.)

News has been received here lately, that above three thousand catholics under the Pyrenees have recently abandoned the Roman church.

A benevolent society has been just formed here under the name of the *Continental Society*, having for its object to support native preachers on the continent of Europe, and the distribution of the holy scriptures, and religious books and tracts.

BETHEL ASSOCIATION.

Extract of a letter from T. P. Green, Cor. Sec. of the Bethel Baptist Association, to the Cor. Sec. of the Board, dated

DEAR SIR,

Cape Girardeau Co. December 1, 1818.

We, the scattered believers on this side the Mississippi, view with great pleasure the noble exertions of our brethren in different parts of the earth to spread the knowledge of our Lord and Saviour Jesus Christ; especially those of our beloved brethren of the Board, &c. And, with peculiar pleasure the Association resolved to open a correspondence with the Baptist Board of Foreign Missions, through you their Corresponding Secretary. Since the time of the Association the brethren of this part (permit me to add the females likewise) have evidenced that they do not intend to be idle spectators of so great a work, and not be helpers together in the Lord, by forming societies, &c. &c. an account of which I expect you will receive from brethren Welch and Peck, as the latter was principally engaged with us in this business.

Agreeably to appointment, I transmit to you copies of the minutes of this Association. It is, dear sir, with gratitude to God, that I view the lovers of the kingdom of Jesus, uniting in every part to spread the knowledge of the Lord. Does not the church begin to use her own language, predicted of her by the Prophet, "the place is too strait for me; give place, that I may dwell?" Is not Zion arising from the dust, and putting on her beautiful garments? Long has she lain, especially in America, apparently careless for the situation of the heathen. It appears to me that the Saviour hath once more said, "Arise, let us go,"—not to be betrayed, but to go forth conquering and to conquer.

LONG RUN ASSOCIATION, KENTUCKY.

Extract of a letter from elder Waller, Cor. Sec. of the Long Run Association, to the Cor. Sec. of the Board, dated

DEAR SIR,

Shelbyville, (Ky.) May 23rd, 1819.

AT the meeting of the Long Run Association for 1818, the churches composing that body were advised to be prepared, at their next meeting, to make contributions for missionary purposes, to be especially appropriated to Indian reform, subject to the management of the general Board. If this arrangement should be carried into effect with energy, it will yield something considerable to the great work. We rejoice in the idea that our Lord is rapidly preparing the way for the introduction and manifestation of the spiritually glorious millennial reign of the Redeemer on earth. May he go forth conquering and to conquer, till the kingdoms of the world become the kingdom of our Lord and of his Christ. Even so come, Lord Jesus, come quickly. Amen.

AFFECTING ANECDOTE.

A pious young gentleman found some difficulty in comprehending this text of scripture,—“The meek shall inherit the earth.” How shall the meek inherit the earth, he said to himself, they are the children of God, and the Lord’s people are not well portioned in houses and lands; indeed they are generally poorer in the wealth of this world than those who lieve without God. One day as he was riding out and meditating on this subject, he heard the voice of some person speaking with much earnestness, and approaching a cottage from whence the sound proceeded, beheld an aged woman kneeling before a small table, on which were placed a cup of water and a morsel of bread. She raised her hands and eyes to heaven, and feelingly uttered, “O Lord, thou hast given me Jesus, and all this beside!” The inquirer here found the desired explanation, and retired, fully convinced that the poor of this world are heirs of the kingdom, and that having nothing, they possess all things.

“If any where” in the epistle to the Hebrews, “as in the beginning of the first chapter, the style seems to swell in current above the ordinary banks of the New Testament, it is from the greatness and sublimity of the matter treated of, which was not capable of any other kind of expression.” *Owen.*

ORDINATIONS.

ORDAINED, at Shapleigh, (Me.) on the 2d of September last, the Rev. JOHN CHADBURN, to the pastoral care of the second Baptist church in that place. Introductory prayer by Rev. Zebedee Delano; sermon by Rev. Simon Lock, from 2 Cor. iv. 5.; ordaining prayer by Rev. Henry Smith; charge by Rev. Gideon Cook; right hand of fellowship by Rev. William Goding. After which a well adapted anthem was performed in handsome style, and the Rev. Mr. Chadbourn concluded by prayer. The performances were all appropriate and solemn, to which a crowded audience listened with the deepest attention and interest.

In the city of Washington on the 27th of Feb. 1819, the Hon. OLIVER C. COMSTOCK, a member of congress, was ordained to the work of an evangelist. Dr. Comstock came to Washington as a delegate to the house of representatives in 1813. His mind had been, a short time previous to that period, seriously impressed with divine things; and after his arrival at the seat of government he occasionally attended the preaching of the Rev. Obadiah B. Brown, pastor of the first Baptist church in that city. Under the ministry of Mr. Brown his sentiments became settled as to the doctrine of grace, and being convinced of the divine authority of believers’ baptism, he offered himself as a candidate, and was baptized by Mr. Brown, during the succeeding session of congress, and was received a member of the church under his care. The church subsequently observing in him talents which they concluded would be useful in the ministry, gave him a call to the exercise of his gifts, and, in the winter session of 1818, licensed him to preach. Thus, on Lord’s days and evenings, he was preaching the gospel, as a minister of Christ; whilst on week days he was serving his country, and discharging the trust reposed in him by his constituents, as a national legislator.

His ministry having been approved by the neighbouring churches, as well as that of which he was a member, it was thought proper that he should be ordained prior to his return home, and just before the close of the session of congress. The solemnities of the ordination commenced at half past 10 o'clock, A. M. in the Baptist meeting house of the first church, in presence of a large and solemn audience. The officiating ministers were, the Rev. B. Allison, D. D. Rev. O. B. Brown and the Rev. S. H. Cone. Dr. Allison presided: the sermon was preached by Mr Cone, from 2 Tim. iv. 5. *Do the work of an evangelist.* Mr. Brown asked the questions, and Dr. Allison gave the charge, and closed with the benediction. A singular coincidence of circumstances took place in this ordination. The subject of it was baptized and joined the church, called to the ministry, and ordained, whilst actually serving as a member of congress. Of the ministers who ordained him the first named was the chaplain to congress, and the two others had been such previously.

ON Saturday, the 29th of May, 1819, Rev. SAMUEL R. GREENE was solemnly ordained to the pastorship of the first Baptist church in Wilmington, Delaware. The services were opened by the Rev. Mr. Walker of Marcus Hook, with a sermon from 2 Cor. iv. 5. *We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.* Rev. Mr. Ferrell, of Welsh Tract, proposed to the church and to the candidate the usual questions, and received from the latter an interesting account of the exercises of his mind in reference to the christian ministry. The ordination prayer was offered by Rev. Mr. Peckworth, who, together with brethren Ferrell, Rice, Walker, Staughton and Strawbridge, engaged in the imposition of hands; brother Peckworth gave the right hand of fellowship, and brother Rice presented the bible to the candidate, with an affectionate exhortation that its sacred contents might ever be the subject of his ministry. Dr. Staughton delivered the charge from 2 Timothy iv. 5. *Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.* It was a time of refreshing from the presence of the Lord. The common emotion of a large assembly appeared to say, "God is the Lord which hath showed us light: bind the sacrifice with cords to the horns of the altar."

OBITUARY.

REV. MR. BROOK, OF BALTIMORE.

THE Rev. Mr. BROOK was a native of Stockport, in Cheshire, England. His father was an independent minister of considerable repute in that place, and his mother also being a pious character, he received from them a religious education, and was brought up in the strictest morality and the observance of every religious duty. Their pious instructions, we have reason to believe, were not in vain in the Lord. The seed thus sown in early youth, began in riper years to spring up and bring forth fruit. He was made a subject of divine grace a few years previous to his emigration to this country; but, owing to his mind being very much exercised

concerning baptism, not being able to determine respecting the mode, he did not make a public profession until after his arrival in America. He landed in Boston in the year 1806, and shortly after it pleased God to lead him in the "good old way." He was immersed, and joined the church in Charleston, under the pastoral care of the Rev. Mr. Collier, and soon after entered into the ministry. He was a strenuous advocate for that doctrine which maintains the honour of the divine character, abases the sinner, and exalts the riches of free and sovereign grace; and during his last illness, more particularly, reaped the benefit of that blessed doctrine. He would frequently converse on the subject with pleasure. In the commencement of his last illness he entertained hopes of recovering, and agreeably to the advice of his physicians declined teaching youth and sailed to Boston; but finding himself little benefited, soon returned home. Shortly afterward his disorder, which was of a pulmonary nature, began to put forth more alarming symptoms. Perceiving these he observed, "I cannot stand it long;" but, not in the least alarmed at his approaching dissolution, he would speak of it with the greatest familiarity. The two weeks previous to his death, during which he was confined to his bed, he suffered considerably from his breast and cough together; but was very patient under all his sufferings. His constant language was, "Thy will be done!"—"It is the Lord, let him do what seemeth him good!" His faith in Christ was strong to the last. He often said, "My whole dependence is on the righteousness and atonement of Christ for acceptance," totally disclaiming all merit of his own. Owing to an extreme hoarseness which he had towards the close of his illness, he was unable to converse much, but was very fond of hearing pious conversation. He would say to his friends, "Although I cannot join with you in conversation, I can enjoy it." On Sunday, the day previous to his departure, a friend observed to him, "You will not go out any more, Mr. Brook." With emphasis he replied, "No! but I shall go in, into the kingdom." To inquiries how his mind was, he would answer, "Comfortable!" On Monday a sudden change took place: he found he was going, and requested some friends to be sent for whom he wished to see. When they arrived, he calmly and affectionately took leave of them, and all that were in the room, and observed, "I am going, but I am not afraid of death!" In a few minutes after he was deprived of speech, but expressed, both by signs and looks, that his confidence in the Lord was unshaken. In this situation he continued for about half an hour; and at 6 o'clock in the morning of the 29th of June, sweetly fell asleep.

MRS. SOPHIA BRYCE.

DIED, on the 21st of April, 1819, aged 33 years, Mrs. SOPHIA BRYCE, the amiable wife of the Rev. John Bryce, pastor of the Baptist church in the city of Richmond, after a lingering and painful illness of five months. She sustained her great sufferings with Christian fortitude and resignation—not a murmur or impatient word escaped her. She possessed a calm serenity of mind, which manifested the unshaken reliance which she had on him in whom she believed, and who was able to keep that which she had committed to his hands.

A short time before her departure she told her afflicted husband that she knew she was dying, and that she felt resigned; but observed that, if it were the will of God, she wished to have a brighter assurance of her acceptance, that she

might glorify him the more. To this she appeared to have an eye in all her conduct, and it was the last desire expressed by this faithful follower of Jesus, that God might be glorified.

She requested her husband to have her four children brought into her chamber, that she might join him in prayer for them: after which she took leave of them with affection, yet with composure. She mentioned to a relation that she had been considering to which of her friends she should leave her children; but that she had, at length, come to the determination to commit them to the Lord, who could take care of them, and who was her best friend: and expressed no other wish concerning them, except that they might be brought up in the fear of God. She retained her senses to the last; and when unable to speak, being asked if she felt Jesus precious, she gave a sign that she did, and shortly after fell asleep in the arms of the Saviour, to awake in his likeness, and inherit that blessedness possessed by all who die in the Lord. She rests from her labours, and her works have followed her.

In the death of Mrs. Bryce her bereaved family sustains an irreparable loss; but they are consoled by the reflection that her's, in the event, is incalculable gain. Her friends and acquaintances lament the departure of an amiable and valuable associate—yet they mourn not for her, but for themselves; for the fruits of the Spirit, love, gentleness, meekness, goodness, and peace, shone so conspicuously in her, that a witness is left in each conscience that she has entered into the joy of her Lord. In her, the poor have lost a kind benefactress. Her liberal hand was, on every occasion, extended to their relief. As far as was in her power, and even beyond it, she was willing to minister to their wants; and, it is believed, often denied herself to supply their necessities. The church with which she had for many years been connected, deplores the loss of a valuable member, and her brethren sorrow that they shall see her face no more in this world; but are comforted by the cheering hope, that she is removed from the church militant to the church triumphant—for though

An angel's arm can't snatch her from the grave,
Legions of angels can't confine her there.

Nothing, perhaps, since the days of miracles, manifests more clearly the truth of Divine revelation, and is a greater confirmation of the scriptures, than the triumphant death of a real believer. In this solemn hour he realizes the promise, "I will never leave thee, nor forsake thee;" and can say, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." He is now a competent witness of the faithfulness of God, and that all his promises are "Yea and Amen" in Christ Jesus, who is his hope; which hope he finds an anchor to the soul, both sure and steadfast, while passing the Jordan of death, to that promised land, where, arrived in perfect safety, he receives the end of his faith,—the complete salvation of his soul.

Death wounds to cure. We fall, we rise, we reign!
Spring from our fetters,—fasten in the skies,
Where blooming Eden withers in our sight!
Death gives us more than was in Eden lost:
This king of terrors is the Prince of Peace.

POETRY.

ON THE COMET,

NOW VISIBLE IN THE HEAVENS, JULY 10, 1819.

HAIL, wonderful stranger! with thousands I hail
 Thy lunar-like orb, thy illustrious trail!
 Say, why to our ether thy course thou hast run?—
 To feed with new fires the diminishing sun?
 Over nations in guilt to exhibit the rod?
 Or invite to the high contemplation of Gon?
 Dost thou range with the links which, let down from the throne,
 Bind suns and their far-spreading systems in one?
 Or, say, dost thou kindly descend to repair
 With life-cheering virtues the regions of air?
 Or wait'st thou the will of yon infinite Sire,
 To shock earth to fragments, or whelm it in fire?
 A Tycho, a Newton may measure thy course,
 Determine thy fervours, and value thy force:
 But, alas! to frail man 'tis not given to know,
 What fields thou hast travers'd of sun-beam or snow!
 Perhaps, when releas'd from this mansion of clay,
 My soul may attend thy mysterious way,
 With holy inhabitants pass through the sky,
 And sing the loud praises of Gon as we fly!
 Great FATHER! Thy wisdom, Thy goodness and pow'r,
 Revealed in yon firmament, low I adore:
 My dearest attachments to Thee I resign,
 Since the Gon of Creation—of Comets, is mine!.

PSALM XIX. 6.

*His going forth is from the end of the heaven, and his circuit unto
 the ends of it.*

As stars high scatter'd o'er the vault of night,
 PROPHETS of old disclos'd a trembling light;
 With fairer lustre JOHN approaches near,
 As Phosphor, day's prophetic harbinger;
 At length MESSIAH opes the orient skies,
 Westward his mild, resplendent chariot flies,
 Cheers the Pacific isles—sweeps o'er the main,
 And now illumines eastern climes again.